“Who I’d Like to Meet: Lil Wayne and God”

Self-Disclosure in Emerging Adults’ MySpace Profiles

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A dissertation submitted to the faculty of the University of North Carolina at Chapel Hill in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the School of Journalism and Mass Communication.

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ABSTRACT

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(Under the direction of Jane D. Brown, Ph.D.)

Self-disclosure—the communication of information about oneself to another—is fundamental to the construction of a personal online presence. In many online venues (e.g., MySpace, Facebook) users self-disclose themselves into being. This study examined who said what about themselves on MySpace and how consistently they did so in comparison to their offline disclosures. The study assessed overall self-disclosure and religious self-disclosure because little is known about how individuals communicate about religion with their peers.

Public, active MySpace profiles (N = 573) belonging to emerging adults (18–23 years old) in a nationally representative U.S. sample were examined. Each online self-disclosure was coded into a content category (e.g., media preferences, relationships, religion/spirituality, etc.). Self-disclosure was assessed on four dimensions (quantity, breadth, depth, consistency). The online data were then analyzed in relation to the profile owners' survey responses.

Overall, profile owners self-disclosed broadly and consistently, but superficially.

The average profile contained 109 self-disclosures; some contained as many as 800. Self-disclosures about media preferences were most frequent; current events were least frequent. Women self-disclosed more, and with more depth than men. Risk-takers self-disclosed in more depth than non-risk-takers. Being satisfied with life was associated negatively with frequency and positively with consistency of self-disclosure. Young people who scored high on purpose in life self-disclosed more, but were less consistent between their online and survey disclosures.

Looking specifically at religion, a majority (70%) of the profiles contained at least one religious self-disclosure, although most profile owners did not communicate about their religious or spiritual identities beyond the predetermined affiliation labels of the "Religion" field (e.g., "Christian-other," "Catholic"). Religiosity was associated with more and with consistent religious self-disclosure. Having religious friends was associated with more and deeper religious self-disclosure. Religious individuals who believed that religion was a private matter, or who held negative perceptions of organized religion or religious people, self-disclosed less about religion.

In sum, young people tend to present themselves online as well-rounded, although they tend not to engage in deep self-disclosures. Nondisclosure is more common than inconsistent disclosure. Individual differences and attitudes predict how extensively, broadly, deeply, and consistently young people self-disclose online.

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between Lisa and Jane somewhere on a North Carolina beach that planted the seed for this study.

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CHAPTER 1

INTRODUCTION

A young woman describes herself in the following way in her MySpace profile:

> My name is Jillian iam 19. I live in FL and i love it. i love going to the beach being in the water or on the sand. i love to tan when i have time. I have the best friends, Heather, Lindsay, Monica, and Sara. i love them! i have the best boyfriend in the world. He is serving a mission for our church right now. He left Feb 20th 2008 He is going to be serving in the Spain Madrid Mission. Its way different without him here. But i love him so much and i will be waiting right here for him when he returns in 2 years.[1]

A photo at the top of the profile shows a well-groomed young White couple, smiling at the camera. The biographic information next to the photo identifies Jillian as being 21. The dark gray background of the profile contrasts with the vibrant snapshots of her favorite movies that include *Walk the Line* and *The Notebook*. Further down the profile, Jillian indicates that she is a college student, that she hopes to have children one day, and that she is Mormon. She lists her hometown, the high school from which she graduated, and says, "I love going shopping- what girl doesn't." She is "friends" with 218 other MySpace members.

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[1] Not edited for style or content. Identifying information, including names, age, locations, and date, have been changed to protect privacy.

Jillian is one of millions of people who, over the last decade or so, have constructed a personal profile in an online venue. This global phenomenon has been driven by the proliferation of social network sites (SNSs; e.g., MySpace, Facebook; see boyd & Ellison, 2007), dating sites (e.g., Match.com), retail sites (e.g., Amazon.com), and similar websites. The primary purpose of these profiles is to facilitate online relationships with other users of the website. In Jillian's case, she has established 218 official relationships with other MySpace users, although the number of users with whom she actually connected through her profile is likely much higher.

Self-disclosure—the communication of information about oneself to another—is fundamental to the construction of a personal profile, and the means by which a user establishes his or her presence within a specific website community. Online profile owners self-disclose themselves into being. A personal profile that does not say anything about its owner will facilitate few, if any, relationships with the website's other users.

Apart from facilitating online relationships, online self-disclosures are said to have other beneficial outcomes. Research has suggested that the ability to self-disclose online is especially beneficial for those whose capacity for offline disclosure is encumbered by skill level or social identity (e.g., McKenna & Bargh, 1998, Study 2; Peter, Valkenburg, & Schouten, 2005). These findings align with the assertion that the ability to candidly disclose to at least one individual is necessary for the maintenance of a healthy personality (e.g., Jourard & Lasakow, 1958). But online self-disclosures can also have harmful consequences. Research has linked unwelcome sexual solicitations and other forms of online harassment to risky online communications that likely include personal disclosures (Wolak, Finkelhor, & Mitchell, 2008; Ybarra, Mitchell, Finkelhor, &

Wolak, 2007).

This study was motivated by the integral role that self-disclosures play in the creation of online profiles, and the important consequences that self-disclosures are said to have for those who communicate over the Internet. Given their ubiquity and their importance to online relationships, the findings of the present study will shed light on the patterns of who says what about themselves in online settings, and how consistently they do so compared to their offline disclosures. More specifically, the study's objectives were to measure online self-disclosures and to identify, first, the predictors of overall self-disclosure, and second, the predictors of religious self-disclosure. The study consisted of a detailed content analysis of 573 MySpace profiles belonging to emerging adults aged 18 to 23 who participated in the National Study of Youth and Religion, and a subsequent assessment of these data in relation to the profile owners' survey responses.

This study contributes in three ways to the online self-disclosure literature. Unlike studies that have relied on respondents' self-reports of their online activities (e.g., Gibbs, Ellison, & Heino, 2006; Peter, et al., 2005; Ybarra, et al., 2007), the data analyzed here were derived from actual profile content that was systematically coded and quantified by a team of researchers. While self-reports have been used with some regularity in assessments of individuals' online behaviors, self-report data may be unpredictably biased, with many respondents either under-reporting or exaggerating their behaviors. A content analysis, meanwhile, provides an objective, uniform measurement of content. This study, therefore, contributes a comprehensive, nonbiased appraisal of MySpace profile self-disclosures.

Second, the profiles and survey data used in this analysis were drawn from a

nationally representative sample of youth in the United States. Previous studies, in contrast, have been based on purposive samples, the representativeness of which might be difficult to ascertain (e.g., Gibbs, et al., 2006; Hall, Park, Song, & Cody, 2010; Hancock & Toma, 2009; Liu, 2007; Mikami, Szwedo, Allen, Evans, & Hare, 2010; Moreno, Parks, Zimmerman, Brito, & Christakis, 2009; Toma, Hancock, & Ellison, 2008; Young, Dutta, & Dommety, 2009; Zhao, Grasmuch, & Martin, 2009).

Third, this study had the advantage of linking self-disclosure data from the online profiles to the profile owners' survey responses. As a result, the study identified several individual differences in online self-disclosure and showed that self-presentational considerations shape specific self-disclosures. While predictors of online self-disclosure have been measured before (e.g., Gibbs, et al., 2006; Peter, et al., 2005), this study is unique in that it combines the identification of self-disclosure predictors with an objective coding scheme and a national sample.

The dissertation's specific focus on religious self-disclosure was motivated by the fact that communication about religion in the United States is shaped by several contradictory social norms. According to surveys, the United States is one of the most religious countries in the industrialized world (e.g., Huber & Krech, 2009). Many Americans, however, reluctantly disclose being religious. This is due, at least in part, to the link between religion and conservative political and social issues (Hout & Fischer, 2002). Meanwhile, as the proportion of those who are religiously unaffiliated expands, identifying publicly as an atheist continues to be a social taboo (Edgell, Gerteis, & Hartmann, 2006). The analyses presented here measure the extent to which emerging adults in the United States communicate about religion with their peers in a popular

online venue, and how these communications might be shaped by self-presentational considerations that reflect their beliefs, opinions, and friendship influences.

Finally, this study focuses on emerging adults, an age group that spans "the late teens through the twenties, with a focus on ages 18-25" (Arnett, 2000, p. 469). This sample represents the first generation that grew up alongside the Internet, and one that does not know a world in which the Internet is not a communication option. Developmentally, emerging adults have generally outgrown teenage roles and responsibilities but they are not yet saddled with the psychological and financial commitments that are expected of stable, settled adults. Enjoying relative "independence from social roles and normative expectations" (Arnett, 2000, p. 469), emerging adults embark on a period of intense exploration "of possible life directions in love, work, and worldviews" (p. 469). Although the unique character of emerging adults' self-disclosures, as compared to other age groups, is not assessed in this study, it is expected that what they present in their profiles will reflect identities that are more cohesive and stable than those of adolescents, yet ones that are still somewhat open and developing.

This dissertation includes five chapters. In Chapter 2, Conceptual Foundations, the conceptual framework is described and the scope of the project is established relative to the broader impression management and self-presentation research traditions. The conceptual structure used in Social Penetration Theory (Altman & Taylor, 1973) anchors the self-disclosure dimensions measured here. Hypotheses and research questions that address the associations between discloser attributes, and the self-disclosure dimensions are proposed. The chapter closes with a discussion and hypotheses pertaining to online religious self-disclosure.

Chapter 3 presents the research methods employed in this study. The original survey panel from which the sample used in this study was drawn, and the content analysis and survey measures are described. The chapter closes with a discussion of the analysis strategy. Tests of hypotheses and analyses addressing the research questions are presented in Chapter 4. The last chapter discusses the study's findings within the larger contexts of self-disclosure and religion research. Suggestions for further research are offered.

CHAPTER 2

CONCEPTUAL FOUNDATIONS

I. Impression Management and Self-Presentation

This dissertation is about what people say about themselves in their online profiles. Although there are likely dozens of perspectives from which to study this phenomenon, three related concepts orient this project's approach: impression management, self-presentation, and self-disclosure. Both impression management and self-presentation signify a process aimed at controlling someone's, or some group's, impressions of an object. In impression management, this object may be a person, a group, an event, or an idea; in self-presentation, the object is the self (Schlenker, 2005). Technically speaking then, self-presentation is a subset of impression management. In practice, much of the impression management research has focused on self-presentation, or "how people control the impressions others form of them" (Leary & Kowalski, 1990, p. 34). The concept of self-presentation was developed in research programs that aimed to identify the conditions that motivate impression management and the circumstances under which specific self-presentational shifts take place (Leary & Kowalski, 1990). In the present study, online profiles were understood to be self-presentational tools, and what people said about themselves in these profiles, to result from deliberate, goal-oriented processes.

II. Self-Disclosure

General Definitions

Self-disclosure is a related concept to self-presentation, although the two were developed independently. Whereas the goal of self-presentation research has been to establish principles that would explain this phenomenon regardless of context, self-disclosure research has been more narrowly focused on the content of communication, most often in its verbal form, and in the context of specific interpersonal relationships.

Most broadly, self-disclosure is the communication of information about oneself to another. Individual definitions have emphasized different attributes of the concept. Some have highlighted the deliberate nature of self-disclosure, excluding deeds that may involuntarily communicate something about the source (Greene, Derlega, & Mathews, 2006, p. 411). Others have stressed that self-disclosure entails the communication of what is "previously unknown so that it becomes shared knowledge" (Joinson & Paine, 2007, p. 237). These definitions reflect aspects of self-disclosure as this term was used in this study. Some researchers have also argued that self-disclosure only entails the sharing of "one's private or intimate information" (Greene, Derlega, Yep, & Petronio, 2003, p. 5; Petronio, 2002). In contrast, this study conceived of self-disclosure as any information that an online user presented about him or herself in the online profile. The intimacy of disclosure, instead of being assumed, was measured independently in this study.

Some of the earliest self-disclosure research was motivated by the proposition that openness about oneself, even if only in limited contexts, was necessary for a person's psychological well-being (Greene, et al., 2006). Much of the subsequent research has been stimulated by the central role that self-disclosure plays in the initiation and

development of close relationships. One scholar summarized the importance of self-disclosure to human relationships in this way: "People cannot enter into social transactions with others without revealing something of themselves or being affected by what the others reveal to them" (Chelune, 1979, p. 243).

Operational Definitions

For purposes of measurement, researchers have operationalized self-disclosure in three distinct ways: as a trait, as a message, and as a dynamic process (Dindia, 1997). Early research conceived of self-disclosure as an individual difference: some people are very forthcoming about themselves when communicating with others, some have a propensity for over-sharing; others are reserved, reluctant to disclose any personal information with those around them. Studies that addressed self-disclosure as an individual trait used self-report instruments to categorize respondents on scales ranging from high self-disclosers (i.e., over-sharers) to low self-disclosers (e.g., Jourard & Lasakow, 1958; Miller, Berg, & Archer, 1983; Wheeless & Grotz, 1976).

Researchers aimed to show that certain biological, demographic, social, or relationship characteristics were correlated with specific disclosure levels. Two studies addressed the association between self-disclosure and religion. In the first, Jewish men were found to be higher self-disclosers than men belonging to other religious groups (Baptist, Methodist, and Catholic) (Jourard, 1961). The second investigated the relationship between theological liberalism and self-disclosure and found the two attributes not to be correlated (Jennings, 1970). Reviews of the overall self-disclosure trait literature suggested that findings were, at best, equivocal (e.g., Archer, 1979; Cozby, 1973).

In another approach, self-disclosure has been operationalized as a message. Studies employing this conceptualization have aimed to measure self-disclosures themselves, and to identify the causes and consequences of these messages. Data have been collected through recordings and transcripts of actual conversations (e.g., Grabill & Kerns, 2000, Study 2; Shaffer, Smith, & Tomarelli, 1982), or through diary instruments (e.g., Duck, Rutt, Hurst, & Strejc, 1991; Reis & Wheeler, 1991). Acknowledging that self-disclosures can vary along numerous dimensions, researchers have measured these messages with respect to such qualities as mode (e.g., face-to-face, non-face-to-face), context (e.g., private, public), timing within a particular exchange or relationship, message features (e.g., length, topic, intimacy, valence, accuracy), and other attributes (e.g., adherence to social norms) (for a review, see Greene, et al., 2006).

Dindia (1997) critiqued both of these prevailing measurement approaches—self-disclosure as a trait and self-disclosure as a message—for conceiving of self-disclosure "as a static phenomenon" (p. 411). Her pointed appraisal echoed an earlier review by Pearce and Sharp (1973), who argued that self-disclosure research was limited by its reliance on the linear model of communication. Dindia (1997) called on researchers to frame self-disclosure as a "dynamic, continuous and circular process rather than a single event" (p. 414). She argued that self-disclosure must be studied in relation to its context, the "individual lives and personal relationships" (p. 414) that give it shape; and that research must acknowledge the mutual interdependence of what precedes, follows, and surrounds self-disclosure (p. 415). Communication Privacy Management (CPM) theory (Petronio, 2002) is one perspective that reflects such an all-encompassing, dynamic approach to understanding self-disclosure.

This dissertation's analytic approach was aligned with the research tradition that operationalizes self-disclosure as a message. Specific self-disclosures were measured here along several dimensions. The analysis, however, conceptualized self-disclosure as both a trait and a message. In the tradition of *trait* research, the study examined which demographic and psychological attributes of the discloser were associated with each of the overall self-disclosure dimensions. In the tradition of *message* research, dimensions of religious self-disclosure were conceptualized as the product of self-presentational processes that reflected characteristics of the discloser, the audience, and the context of the disclosure.

The shortcomings of both the trait and message research approaches, as identified by Dindia (1997), are valid. The self-disclosure messages studied here were the manifestations of broader processes and relationships that the ideal study, not limited by data or analytical constraints present here, would take into account. Despite its limited scope, the approach taken here contributes valuable new information about what online self-disclosures are like, and how these messages might be shaped by the characteristics and the self-presentational considerations of those who post them. It is hoped that the findings reported here will inform future studies that are able to take a more holistic, transactional, and contextual approach to studying online self-disclosure, as advocated by Dindia (1997).

III. Self-Disclosure in Computer-Mediated Communication

Consequences of Online Self-Disclosure

Self-disclosure has emerged in recent years as a key concept in computer-mediated communication (CMC) research. Studies have shown that self-disclosure facilitates online communication and may have important consequences for those who engage in interacting via the Internet.

Being open about one's identity online has been shown, in certain settings, to be associated with positive outcomes. Sexual minority newsgroup users who posted messages (that is, disclosed), as opposed to just lurking in the newsgroups, reported being more accepting of self, more likely to disclose their true identity to others, and less socially isolated (McKenna & Bargh, 1998, Study 2). Dating website users who disclosed more about themselves in their profiles, as well as those who were more intentional about their self-disclosures, reported having greater success in achieving their dating website goals than those who disclosed less or less intentionally (Gibbs, et al., 2006). Bloggers who disclosed more in their blogs evaluated their online relationships more positively, and perceived their self-disclosures to have more positive psychological outcomes, than bloggers who disclosed less (Lee, Im, & Taylor, 2008). Finally, self-disclosure about topics such as romantic relationships and secrets was found to be the means through which extraverted adolescents formed online friendships (Peter, et al., 2005). Overall then, people who self-disclose in certain online settings appear to be better off individually and relationally than those who communicate online but do not disclose as much about themselves.

Online self-disclosure is not universally beneficial, however. Studies have shown

that adolescent Internet users who interacted online with people they did not know offline were more likely to receive an unwanted online sexual solicitation—invitation to talk about sex, to disclose sexual information, or to do something sexual—than their peers who did not interact online with strangers (Wolak, et al., 2008). Adolescents who talked about sex with strangers on the Internet were also more likely to receive unwanted online sexual solicitations, and were more likely to experience episodes of online harassment that was not necessarily sexual in nature (Ybarra, et al., 2007). Although these studies did not measure self-disclosure specifically, the findings do suggest that young people who engage in more risky communication online, which likely includes risky self-disclosures or disclosures to strangers, are more likely to encounter negative incidents in their online interactions than those young Internet users whose communications are more reserved.

Antecedents of Online Self-Disclosure

Since online self-disclosure can have both positive and negative outcomes for individuals who engage in it, research that investigates the antecedents of this phenomenon is of value. Such research identifies the user characteristics and goals associated with self-disclosure, suggesting which populations may benefit most from engaging in online communication, and which users' online interactions might put them at higher risk.

Studies have identified some user attributes that appear to predict online self-disclosure. Social disinhibition (Schouten, Valkenburg, & Peter, 2008), and extraversion (Peter, et al., 2005), have been found to be positively associated with online self-disclosure among adolescents. Depressive symptoms in early adolescence and current rule-breaking behavior are correlated with increased display of inappropriate photos

among emerging adult SNS users (Mikami, et al., 2010). Being a member of a concealable-stigma group (i.e., sexual minority), was related to increased disclosure in newsgroups in an adult sample (McKenna & Bargh, 1998, Study 3).

A variety of relational goals can guide users' online communications. Studies have shown that in addition to individual characteristics, relational goals predict the type of self-disclosures that Internet users undertake. Dating website users who were more focused on finding long-term relationships were more honest, intentional, and extensive in their self-disclosures (Gibbs, et al., 2006). Bloggers whose intentions for keeping their blog were clearer and included a wider range of reasons, were likely to disclose more extensively in their blogs (Lee, et al., 2008).

This Study's Contribution to the Literature

Similar to the studies reviewed here, this dissertation examined which personal attributes predict online users' disclosures. In addition, this study addressed two shortcomings of this literature. First, this dissertation measured actual self-disclosures. Instead of relying on self-report measures, as has been a near-universal norm in previous literature (for an exception, see Mikami, et al., 2010), a comprehensive content analysis of online profile content designed to yield objective measures of self-disclosure was conducted.

Second, most of the studies reviewed here did not distinguish between individual dimensions of online self-disclosure. But unique self-disclosure dimensions (e.g., breadth vs. depth) may operate independently and be predicted by unique combinations of user attributes and goals. Research investigating self-disclosure in dating websites illustrated this tendency, showing that users' relational targets were not related evenly to all self-

disclosure dimensions (Gibbs, et al., 2006). Users who were more focused on developing their online dating contacts into face-to-face relationships were more likely to report that they disclosed more honestly, more personally, and more intentionally than users whose goals were not so oriented. Studies that assess the antecedents of self-disclosure by measuring it as an omnibus concept potentially miss the range of self-disclosure manifestations.

In this dissertation overall self-disclosure was measured along four dimensions: quantity, breadth, depth, and consistency; religious self-disclosure was also measured along four dimensions: identification, quantity, depth, and consistency. While this is not an exhaustive list of self-disclosure dimensions, the measurement approach taken here did enable an assessment of whether these dimensions diverged or operated independently relative to specific user characteristics and self-presentational motives.

IV. Self-Disclosure Dimensions

Altman and Taylor's (1973) conceptual and operational framework served as the basis for the measurement scheme used in this study. The dimension of consistency was developed from Wheeless and Grotz's (1976) self-disclosure scale and adapted to the specific features of the data (online content and survey responses) used in this study. The dimension of religious identification was established to reflect the characteristics of the profiles measured in this study.

Breadth and Depth

Altman and Taylor (1973) conceptualized self-disclosure dimensions as part of their presentation of Social Penetration Theory (SPT) (see also Taylor & Altman, 1987). The primary thesis of SPT is that relationship development is marked by a progressive

expansion of what people in a relationship share. Self-disclosure is one component of this expansion of mutuality. SPT hypothesizes that self-disclosure will increase over the history of a relationship, leading each individual to hold a progressively wider, more detailed, and more intimate knowledge of his or her relationship partner.

Breadth and depth, the two self-disclosure dimensions pertinent to SPT, were derived from a specific understanding of the structure of personality. Personality was defined as an individual's "ideas, beliefs, feelings, and emotions about himself [sic], other people, and the world" (Altman & Taylor, p. 15), and organized into substantive areas, or categories, such as parental family, money, religion, etc. Figure 1 presents a visualization of this idea. If the entire sphere, or pie, constitutes the totality of an individual's personality, then each pie slice (designated Category A, Category B, etc.) represents one substantive area of that person's self. That is, Category A may represent all of the "ideas, beliefs, feelings, and emotions" (Taylor & Altman, 1973, p. 15) that concern the individual's family; Category B may represent the same for money, etc.

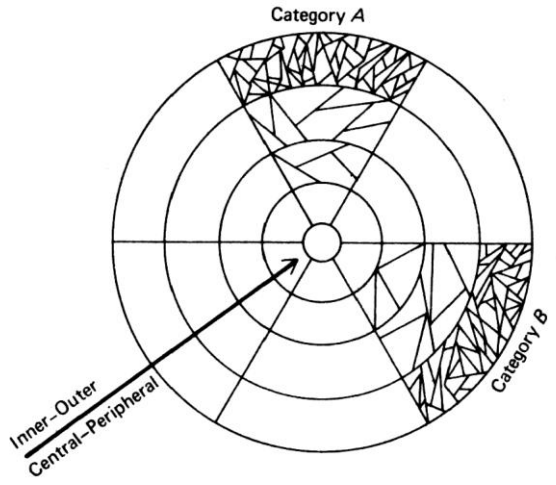

Figure 1. Structure of personality. From Altman and Taylor (1973, p. 16). Copyright Irwin Altman. Used with permission.

Individuals' self-disclosures can be measured in terms of the categories they make accessible in their interactions. This is the *breadth* dimension of self-disclosure. More specifically, the number of different categories that a self-disclosure contains is the *breadth category* measure of self-disclosure. This is distinguished from *breadth frequency*, which is the measure of all the different items within one category that a self-disclosure contains. For instance, if a self-disclosure contained information about three categories of a person's personality—family, money, and religion, for instance—then breadth category would be three, referring to the these three categories. If a self-disclosure contained information about two items that concerned a person's family—how many siblings the person has, and the resentment he or she feels toward a parent—then breadth frequency would be two, referring to these two items.

The *depth* dimension of self-disclosure refers to the layers of personality that one reveals in an interaction. These layers are represented by the concentric circles in Figure 1. Altman and Taylor (1973) suggested that self-disclosure is like the movement of a pin toward the center of an onion, with each consecutive onion layer representing a deeper level of personality. Inner layers contain more fundamental personality attributes than the superficial, outer layers. Allowing access to these inner layers signifies increased vulnerability on the part of the discloser, and increased intimacy between the relationship partners.

Quantity

An early review of self-disclosure literature identified duration as a third self-disclosure dimension, alongside breadth and depth (Cozby, 1973). Within the SPT framework, the corresponding concept of breadth time (Altman & Taylor, 1973, p. 30)

was assumed to be positively correlated with self-disclosure breadth and depth. That is, the more time people spent with one another the more they were expected to reveal about themselves, covering more categories, more items within each category, and exposing more layers of their identities. The overall *quantity* of self-disclosure was not explicitly identified in the SPT structure, but it is clearly presumed to increase as the duration of the exchange, or relationship, increases.

The quantity of self-disclosure does not appear to play a key role in Altman and Taylor's (1973) structure, however. Perhaps these scholars, having hypothesized a linear relationship between time and disclosure breadth, understood quantity to be a redundant dimension. But the quantity of self-disclosure may certainly be independent of that disclosure's breadth or depth. Common expressions such as "trivial conversation," "small talk," "chitchat," or "idle chatter" refer to exchanges that may contain a considerable number of self-disclosures but are, perhaps, short on breadth, and definitely short on depth. Self-disclosure quantity is, therefore, a valuable dimension to measure. Accordingly, some survey instruments have assessed self-disclosure amount (e.g., Wheeless, 1978; Wheeless & Grotz, 1976).

Consistency

Consistency is the fourth self-disclosure dimension measured here. It is rooted in the concept of accuracy, or honesty, but modified to correspond to the specific data—content analysis of online profiles and survey responses—used in this analysis. The following sections present the rationale for this study's measurement of consistency as a self-disclosure dimension.

Accuracy. Individuals can manipulate the truthfulness of what they say about

themselves. Self-disclosure, therefore, can vary with respect to its accuracy, or the correspondence between disclosure content and the actual characteristics of the self. Self-disclosure instruments (e.g., Wheeless, 1978; Wheeless & Grotz, 1976) have used items such as, "I am not always honest in my self-disclosure," and "I do not always feel completely sincere when I reveal my own feelings, emotion[s], behaviors or experiences" (Wheeless, 1978, p. 149), to assess self-disclosure accuracy.

***Deception in Online Profiles*.** The Internet, perhaps to a greater extent than any prior communication venue, allows its users to interact with little accountability for their disclosure inaccuracies. Two recent studies have underscored the deceptive nature of many online self-disclosures. In one, researchers compared measures of dating website users' heights, weights, and ages to their online profiles and found that a large majority of the sample (81%) had engaged in some deception concerning at least one of the three attributes (Toma, et al., 2008). In another, researchers compared profile owners' current photos with the photos the owners featured in their dating profiles (Hancock & Toma, 2009). Results indicated that about one-third of the profile photos were inaccurate.

These findings are bolstered by Internet users' own admissions that they engage in dishonest self-disclosures. Dating profile owners whose profiles contained inaccurate height, weight, and age claims were likely to report that they did not present these characteristics with full accuracy (Toma, et al., 2008). Men whose profile photos were found to be inaccurate were likely to indicate that their photos were inaccurate (Hancock & Toma, 2009). More than half (56%) of adolescent SNS users have, likewise, reported disclosing some erroneous information in their profiles (Lenhart & Madden, 2007).

Self-Concept and Selectivity. Because deception in online self-disclosures appears to be common, this dissertation compared online content data to corresponding survey responses. The assessment of self-disclosure accuracy was not possible with these data but the consistency could be assessed.

Assessing the accuracy of self-disclosure claims is complicated because self-concept—who one understands him- or herself to be—encompasses a broad, dynamic, and sometimes contradictory array of self-knowledge items. Every person maintains an inventory of who he or she was, is, should be, would like to be, may become, and fears becoming (Comello, 2009; Markus & Nurius, 1986). Aspects of the self-concept may evolve throughout the life course, may vary according to how central or peripheral they are, whether they represent actual or possible experiences, and whether they reflect past, present, or future orientations (Kernis & Goldman, 2005; Markus & Wurf, 1987).

Selection of what to disclose and what not to disclose from this array of self-concept attributes stands at the core of the self-presentation process. Scholars within the self-presentation tradition have maintained that people generally do not communicate about themselves with the intention to lie (Leary, 1995; Schlenker & Pontari, 2000). Rather, the complex nature of the self-concept allows for the careful tailoring of the self-images people present to their audiences. Individuals engage in goal-oriented selections and strike a balance, as Leary and Kowalski (1990) wrote, "between presenting themselves in a perfectly candid fashion and claiming images that only portray them at their best" (p. 41).

Selective Self-Disclosure in CMC. The "sender" component of Walther's (1996) hyperpersonal model of CMC predicts that users who construct online profiles will take

advantage of CMC characteristics (asynchronicity and reduced cues) to selectively self-disclose online. Experimental research has supported this prediction. Linguistic features in messages with which study participants presented themselves to CMC partners depended on the status of the supposed communication target (Walther, 2007). For instance, undergraduate participants used the most complex language in messages addressed to university professors (high status target), but the least complex language in messages addressed to high school students (low status target).

Qualitative studies of online communication have likewise found that Internet users engage in selective self-disclosures. In-depth interviews with dating website users suggested that selectivity is a primary self-presentational strategy employed in the construction of online profiles (Whitty, 2008). Undergraduate students in focus group interviews indicated that MySpace profiles allow them and their peers to present not only their actual selves but also the selves they aspire to become (Manago, Graham, Greenfield, & Salimkhan, 2008).

Measuring Accuracy. Determining the accuracy of online self-disclosure in studies such as this one, where online content is compared to survey responses, is also problematic because the available data cannot be assumed to represent objective reality. Researchers in the dating website studies (Hancock & Toma, 2009; Toma, et al., 2008) used controlled measures to determine the accuracy of corresponding information in online profiles: they measured profile owners' heights and weights, recorded their ages from their driver's licenses, and took their photos.

But people disclose many types of information in their profiles—biographical information, religiosity, political views, interests, habits, goals and aspirations—that are

not as objectively measurable as height, weight, age, or image. Although self-report data are widely used to assess these characteristics, question design and respondent error may yield systematically inaccurate or incomplete data (Cannell, Miller, & Oksenberg, 1981; Tourangeau, Rips, & Rasinski, 2000). Research has suggested, for example, that U.S. survey respondents may systematically over-report attendance at religious services (Hadaway, Marler, & Chaves, 1993; Presser & Stinson, 1998). The measurement of online disclosure accuracy in studies such as this dissertation is limited by the data available for verifying online claims.

Consistency. Accuracy is clearly an important self-disclosure dimension. Theoretical and empirical considerations, however, limit the suitability of this concept in a study such as this dissertation that compares the content of online users' disclosures to their survey responses. Users may selectively disclose information about themselves in their profiles and in the survey. Subjective survey responses do not offer an objective measure against which to assess the accuracy of online claims. For these reasons, the study presented here uses the concept of consistency to gauge the degree to which individuals' self-disclosures in online profiles diverge from their telephone survey responses.

V. Antecedents of Overall Self-Disclosure

A vast array of reasons may motivate the quantity and quality of what people say about themselves in their online profiles. A recent review categorized self-disclosure antecedents into background factors (e.g., cultural norms, discloser's individual characteristics), and proximal factors (e.g., intimacy level shared between the disclosure partners) (Greene, et al., 2006).

The content of online profiles analyzed in this dissertation represented a single moment in the "lives" of personal profiles that undoubtedly evolved over time. While factors such as the profile owners' previous disclosures clearly played a role in shaping the disclosures examined here, such data were not available for analysis here. This study considered the influence of background factors on overall self-disclosure, specifically, a discloser's personal attributes: gender, subjective well-being, and risk-taking.

Gender

Early self-disclosure research indicated that women disclose more, and more intimately, than men (Jourard & Lasakow, 1958; see also reviews in Archer, 1979; Cozby, 1973). More recent studies have suggested that the relationship between gender and self-disclosure is more nuanced than first thought. An authoritative meta-analysis of 205 self-disclosure studies published between 1958 and 1989 showed that women were generally more disclosing, but that the overall effect size, though statistically significant, was not large (d = .18) (Dindia & Allen, 1992). In addition, this association was moderated by the gender of the self-disclosure's target, and an interaction between the discloser's relationship to the target and the measure (i.e., self-report vs. observational) used in the analysis. Although men have generally not been found to disclose more than women, this analysis demonstrated that the relationship between gender and self-disclosure is not linear in all instances.

In addition to the evidence accumulated in studies of offline self-disclosure, there is some research suggesting that women also self-disclose more in online profiles. Findings from focus groups conducted with college-aged MySpace users indicated that there is a perception among emerging adults that women put more energy into

constructing their online profiles than men, suggesting that women may engage in more self-disclosure (Manago, et al., 2008). Conversely, it may be reasoned that women's increased efforts may lead to more purposeful, streamlined profiles, which would likely mean that their profiles contain fewer self-disclosures than men's.

Research has indicated that women disclose more intimate information in their online profiles than men, suggesting an association between gender and self-disclosure depth. An analysis of teens' personal websites found that girls were more likely than boys to be expressive in these sites, to discuss intimate topics (religion, sex, depression), and to reference friend and family relationships (Stern, 2004). Boys were more likely to reference sports and video games. An analysis of risk behaviors displayed in adolescents' MySpace profiles showed that girls were marginally more likely than boys to reference sex, but less likely to reference violence, and equally likely to reference substance use (Moreno, et al., 2009).

Regarding self-disclosure consistency, respondents in these focus groups also indicated that women's profiles contain more self-enhancing information than do men's profiles. This suggests that women's self-disclosures might be less consistent with their survey responses. Studies comparing online portrayals of height, weight, age, and appearance against objective measures of these characteristics showed that both men and women engage in some deceptions in their dating website profiles. Men were more likely to say that they were taller and women were more likely to say that they weighed less than objective measures indicated (Toma, et al., 2008). Women's dating profile photographs were less accurate than men's (Hancock & Toma, 2009).

Literature on self-disclosure in traditional modes of communication has suggested

that women tend to be more self-disclosing than men, although this may not hold for all relationships. Studies of online self-disclosure have suggested that women may self-disclose more intimately, but predictions of disclosure breadth and consistency are not unequivocal. Accordingly,

H 1A Women will engage in more self-disclosure than men.

RQ 1B Is gender associated with self-disclosure breadth?

H 1C Women will engage in more intimate self-disclosure than men.

RQ 1D Is gender associated with self-disclosure consistency?

Subjective Well-Being

Subjective well-being is an umbrella term that covers a range of indicators of happiness, positive affect, satisfaction, and positive functioning. Ryff (1989) suggested several domains that contribute to one's sense of well-being: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. The survey data analyzed in this dissertation includes items from two measures of subjective well-being: satisfaction with life (Diener, Emmons, Larsen, & Griffin, 1985), and purpose in life (Ryff, 1989). Satisfaction with life is a measure of how one assesses his or her quality of life compared to some self-imposed criterion (Diener, et al., 1985). Having purpose in life suggests that one has a "commitment to a set of goals [that] provides a sense of personal agency and a sense of structure and meaning to daily life" (Diener, Suh, Lucas, & Smith, 1999, p. 284). While both measures indicate positive affect and are likely substantially correlated, each clearly denotes a unique dimension of well-being (Diener, et al., 1999).

Evidence suggesting a relationship between well-being and self-disclosure in

general reaches back to the earliest self-disclosure studies, but those findings were not conclusive with regard to the direction of this association. Researchers predicted that self-disclosure would be positively associated with psychological well-being (Jourard, 1964), but a literature review of the early studies summarized wildly diverging findings (Cozby, 1973). Of the 15 studies reviewed, five each showed a positive association between indicators of mental health and self-disclosure, five showed a negative association, and five showed null results.

Research has not examined directly the association between well-being and online self-disclosure. While tenuous predictions can be drawn from some existing studies, the evidence is not definitive enough to suggest specific hypotheses about how satisfaction with life or purpose in life might shape specific dimensions of online self-disclosure.

Studies examining well-being and Internet use have suggested that those who are psychologically less well off may be more inclined to use the Internet with greater intensity to establish connections with others. Whereas most adolescents have reported using the Internet to communicate with peers whom they already know in their offline lives (Gross, 2004), those who exhibit symptoms of depression have been more likely to use Internet technologies to communicate with all types of individuals—those they see in their daily lives, those they seldom interface with online, and those they do not know offline at all (Ybarra, Alexander, & Mitchell, 2005).

The "social compensation" hypothesis has been suggested as one perspective within which these findings might be interpreted. Evidence has linked depressive symptoms among young people with the lack of social support (e.g., Schraedley, Gotlib, & Hayward, 1999). Accordingly, the social compensation position reasons that introverts

and those who lack social support benefit from their Internet relationships because the Internet allows them to express themselves in ways they are unable to offline (Kraut, Kiesler, Boneva, Cummings, Helgeson, & Crawford 2002). Research has found that lonely and socially anxious adolescents perceive Internet communication to be broader, deeper, and more reciprocal than non-lonely and non-socially anxious youth (Peter & Valkenburg, 2006). Socially anxious youth, to a greater degree than non-anxious youth, viewed the Internet as more effective in facilitating the communication of intimate topics than face-to-face communication (Valkenburg & Peter, 2007). These findings provide support for the social compensation hypothesis, at least among youth. If social maladjustment is related to psychological distress (e.g., Schraedley, et al., 1999), then it may be reasonable to predict that individuals who are not well off psychologically will view and use the Internet as a social enhancement tool. Would this tendency translate into greater self-disclosure quantity, breadth, depth, and consistency? There is no data that would directly support such a proposition.

The inclination to link negative well-being with greater online self-disclosure is also complicated by findings that support the "rich-get-richer" hypothesis, which suggests that extraverts tend to transfer their offline social skills online and reap more benefits from their online relationships than their more inhibited counterparts (e.g., Kraut, et al., 2002, Study 2). This would suggest that extraverts might engage in greater self-disclosures online. One study of adolescents did find that extraverts communicated and self-disclosed more online than their introverted peers (Peter, et al., 2005). Indeed, early self-disclosure research found extraversion to be the personality trait most reliably associated with self-disclosure (see Archer, 1979; Cozby, 1973). A positive association

between extraversion and well-being has been documented extensively (see Diener, et al., 1999). Together, these assertions suggest that a positive relationship between well-being and online self-disclosure could be reasonably predicted.

Supporting the flip side of such an association, evidence for a positive relationship between negative well-being and the lack of self-disclosure is found in literature on self-concealment. Studies have indicated that individuals who are predisposed to self-concealing, that is, people who would likely be considered low in self-disclosure, tend to report anxiety and depression at levels greater than non-self-concealers (Kelly, 2002).

In sum, some of this evidence suggests that those who are psychologically less well-off might be more inclined to self-disclose online, and do so more intimately. This may be especially true if these individuals can compensate online for some of their unmet offline social needs. Other evidence positively links well-being, extraversion, and disclosure, suggesting that socially and psychologically well-off individuals will disclose more online, just as they tend to do in their offline lives. Given these two perspectives, and the lack of evidence that would directly link satisfaction with life and purpose in life with indicators of self-disclosure, the following research questions guided this part of the analysis:

RQ 2 Is there an association between satisfaction with life and dimensions of online self-disclosure: **(A)** quantity, **(B)** breadth, **(C)** depth, or **(D)** consistency?

RQ 3 Is there an association between purpose in life and dimensions of online self-disclosure: **(A)** quantity, **(B)** breadth, **(C)** depth, or **(D)**

consistency?

Risk-Taking

The act of self-disclosure is often fraught with risk. Disclosing private information renders the discloser vulnerable to unpredictable consequences. Potential negative reactions include ridicule, rejection, loss of face, and loss of status. Unwillingness to disclose may be, at least in part a defensive mechanism intended to guard against such risks. The Communication Privacy Management theory, for instance, underscores the riskiness of disclosing private information about the self (Petronio, 1991, 2002). According to this perspective, individuals continually manage a set of protective boundaries as they negotiate their own, and their communication partners', private disclosures.

Risk-taking is a component of the broader human trait of sensation seeking (Zuckerman, Kolin, Price, & Zoob, 1964). Sensation seekers are said to require "varied, novel, and complex sensations and experiences to maintain an optimal level of arousal" (Zuckerman, Bone, Neary, Mangelsdorff, & Brustman, 1972, p. 308). They tend to get disinterested more quickly than non-sensation seekers with the experiences with which they are familiar, in favor of persistent intensity and stimulation.

Aron (2004) proposed that sensation seekers "experience closeness as rapid mutual self-disclosures of interesting, arousing details followed quickly by boredom" (p. 270). Research has provided some supporting evidence linking sensation seeking with self-disclosure. Undergraduate students who were high sensation seekers tended to report disclosing more, in general, than their low-sensation seeking peers (Franken, Gibson, & Mohan, 1990). The study also showed that high sensation seeking was correlated, across

gender and relationship types, with the tendency to disclose intimate topics such as sexual problems and fantasies.

These studies suggest that self-disclosure in an online context may be linked to an openness to take risks because of the inherent threat involved in opening oneself to another. As a component of sensation seeking, risk-taking may also be positively associated with online self-disclosure, particularly its quantity and depth. The following hypotheses and research questions were addressed in this study:

H 4A Risk-taking will predict self-disclosure quantity, such that high risk takers will engage in more self-disclosure than low risk takers.

RQ 4B Is risk-taking associated with self-disclosure breadth?

H 4C Risk-taking will predict self-disclosure depth, such that high risk takers will engage in deeper self-disclosure than low risk takers.

RQ 4D Is risk-taking associated with self-disclosure consistency?

VI. Religious Self-Disclosure

Rationale for Focusing on Online Religious Self-Disclosure

In addition to assessing overall self-disclosures in online profiles, this study also focused on the religious content in these profiles and the self-presentational motives that guided religious self-disclosures. Three reasons combined to make religious self-disclosure a compelling and timely topic for this analysis.

First, this study addressed a gap in research on religion and the Internet by focusing on Internet users who are not necessarily invested in religion. Researchers have distinguished between two types of Internet-religion studies: religion online and online religion (Helland, 2000). Studies that examine the online counterparts of otherwise

offline religious entities, such as religious organizations' websites (e.g., Cantoni & Zyga, 2007; Smith, 2007), are considered religion online research. Online religion research, in contrast, refers to content, activities, and experiences that are rooted in cyberspace with minimal or no offline referents. Such studies have investigated rituals that are performed exclusively online (e.g., O'Leary, 1996; Krogh & Pillifant, 2004), discussion boards dedicated to the exploration of religious issues (e.g., Richardson, 2003), and the reasons for individuals' participation in such rituals or discussions (e.g., Berger & Ezzy, 2004; Lövheim, 2004).

As an analysis of disclosures about religious identities that are not manifested exclusively online, the research in this dissertation fits into the religion online category. Unlike the vast majority of the research in both of these categories, this study offers an assessment of the place that religion holds in the online activity of average emerging adults, individuals who are not necessarily keenly interested in religion.

Second, this is a compelling time to study religious self-disclosure because contradictory religious norms inform how people in the United States identify themselves religiously. Although the proportion of the population without a specific religious affiliation is increasing (Kosmin & Keysar, 2009), it is still socially disadvantageous in the United States to identify as an agnostic or an atheist (Edgell, et al., 2006). Yet although younger and older Americans share a general sense that being religious is beneficial (Smith, 2005), overt religious self-disclosure may also be socially undesirable. The fusion of conservative Christianity with specific positions on social issues such as abortion and gay rights by religious and political leaders seems to have pushed some individuals away from religious institutions (Hout & Fischer, 2002). Many non-

evangelical young adults hold unfavorable perceptions of Christians, perceiving Christians as judgmental and hypocritical (Kinnaman & Lyons, 2007). For similar reasons, adolescents too take great pains to not come across as being too religious when discussing their religious identities (Smith, 2005). It seems that the act of religious self-disclosure in the United States today resembles a tightrope walk, as individuals negotiate their religious identities and the social norms that discourage both irreligion and overt religious piety. Given the interplay of these paradoxical forces, it is valuable to assess who among emerging adults is communicating about religion, and how those who do disclose religiously go about doing so.

Finally, this study examined the role of religion in the lives of today's emerging adults from a unique perspective. Recent survey research has contributed considerably to what is known about religion and young people (Smith, 2005, 2009). Since survey research does not always depict religious realities with complete accuracy (Hadaway, et al., 1993; Presser & Stinson, 1998), this survey research was augmented with extensive in-depth interviews that have added a good deal of nuance to the overall findings. Both of these survey and in-depth interview data, however, have hinged on a young person's reporting of information to an adult interviewer. In contrast, the study reported here contributes unique information about religion's place in the lives of emerging adults by assessing the ways in which they communicate religion to their peers. Unlike most previous studies, this analysis relied on data that were not mediated by an adult interviewer.

Religious Self-Disclosure Dimensions

Because the focus in this part of the analysis narrowed to one disclosure topic, the breadth dimension of self-disclosure was held constant. The quantity, depth, and consistency of religious self-disclosure were assessed. In addition, religious *identification* was measured. Attention to this disclosure element was predicated by the characteristics of the profiles examined in this study and by users' appropriation of these characteristics. The profiles examined here contained one closed-ended field, labeled "Religion," in which users could identify their religious identities from a finite list of choices. As discussed in the Results section below, most users who disclosed religiously utilized this field to do so. Furthermore, the "Religion" field was used in the determination of religious self-disclosure consistency. It is worthwhile, therefore, to examine religious identification in this field separately from overall religious self-disclosure quantity.

Antecedents of Religious Self-Disclosure

The conceptual approach taken in this part of the dissertation drew on the broader self-presentation literature, rather than the more relationship- and topic-specific self-disclosure literature. Self-disclosure research has not examined religion as a disclosure topic. The more abstract tenets of self-presentation theory were better suited for the specific context of religious disclosure, and allowed the consideration of religious self-disclosure as the product of self-presentational processes.

Individuals continually evaluate the images they project and adjust their behavior accordingly. The content of a self-presentation is shaped by an interaction between the self-concept attributes of a presenter, the real and imagined expectations of the audience, and the characteristics of the presentation's context (Leary, 1995; Schlenker, 2005). It is

reasonable to expect, therefore, that religious self-disclosure will be shaped by the discloser's own religiosity and attitudes about religion, the norms and expectations he or she perceives the audience to hold concerning such disclosure, and the context within which the disclosure is to take place.

Religiosity. Although all three components—self, audience, and context—combine to affect a particular self-presentation, one of these components may have a heavier bearing on the content of a particular self-presentation than the other two. Attributes of the self, as opposed to those of audience or context, will take on such primacy when the presentation concerns core aspects of one's identity (Schlenker, 2005). When weighing the presentation of their religiosity, highly religious individuals will likely place less emphasis on the audience and contextual details, and more emphasis on the prospect of disclosing this highly salient aspect of their identities. This suggests that individuals who are more religious will be more likely to identify religiously online, to disclose more and, perhaps, to disclose in more depth, than individuals who are less religious.

In addition, when comparing the disclosure of religious identity in two contexts—online profiles and survey interview data—highly religious individuals should disclose more consistently than their less religious counterparts. The centrality of their religious identity would override any motive to shift away from straightforward disclosure of their religiosity in either context. Accordingly,

H 5 Individuals who are more religious will engage in more religious **(A)** identification, **(B)** self-disclosure quantity, **(C)** self-disclosure depth, and **(D)** self-disclosure consistency.

Attitude About Religion. The positive association between religiosity and religious identification, religious disclosure quantity, depth, and consistency may not be universal. In some cases, highly religious individuals may be motivated to avoid disclosing religiously. When the image that a person desires to project does not match the image he or she imagines projecting, the individual will be motivated to make a self-presentational shift toward a more socially desirable portrayal (Leary, 1995; Leary & Kowalski, 1990).

Three sets of attitudes about religion and religious people may attenuate the extent to which religious individuals self-disclose religiously in their profiles. First, the degree to which individuals perceive religion to be a private matter may limit the extent to which they publicly communicate their religious identities. Berger (1967) argued that the privatization of religion is distinctive of secular societies. As religion's presence and influence in the public sphere diminish, religion becomes characterized as a uniquely private matter. Religious individuals who nonetheless agree that religion's rightful place is in the private sphere would be less inclined to publicly reveal their religious selves than those who desire religion to remain vital in the public sphere. If they did identify, those who perceived religion to be a private matter would likely not disclose much else about their religious selves, or do so beyond a superficial level. This suggests the following interaction effect:

H 6 Religious individuals who perceive religion to be a private matter will engage in less religious **(A)** identification, **(B)** self-disclosure quantity, and **(C)** self-disclosure depth, than religious individuals who do not perceive religion to be a private matter.

Attitude toward organized religion likely also attenuates the degree to which religious individuals self-disclose religiously. Secularization de-legitimates religious institutions (Berger, 1967), allowing religious individuals to choose not only what religious institution they affiliate with, but also whether they affiliate with one at all. The segment of the population that is not affiliated with any religious tradition is expanding (Kosmin & Keysar, 2009). A considerable minority (i.e., 15-30%) of young adults identifies as "spiritual but not religious" (Smith, 2009; Wuthnow, 2007). Those individuals who are unenthusiastic about religious institutions but who still consider themselves religious or spiritual may eschew religious labels and tend not to identify religiously in their profiles. They may also be less likely than those who embrace organized religion to self-disclose religiously in quantity and depth. Accordingly,

H 7 Religious individuals who hold a negative perception of organized religion will engage in less religious **(A)** identification, **(B)** self-disclosure quantity, and **(C)** self-disclosure depth than religious individuals who do not perceive organized religion as negatively.

The third set of attitudes likely influencing religious self-disclosure concerns the perceptions of religious people. While this attitude is likely closely correlated with the attitude about organized religion, it is conceptually distinct because of its personal, as opposed to institutional, target. Young adults who express negative opinions about religious individuals likely base these evaluations on direct experiences with such individuals (Kinnaman & Lyons, 2007). The related reluctance to be open about religion may stem more from a desire to avoid being associated with specific personal characteristics than from the wish to express one's independence from organized religion.

Although these two attitudes may be distinct, the impact on religious identification and self-disclosure is likely similar:

H 8 Religious individuals who hold a negative perception of religious people will engage in less religious **(A)** identification, **(B)** disclosure quantity, and **(C)** disclosure depth than religious individuals who do not perceive religious people as negatively.

Attitude About Religion × Context. Religious individuals who nonetheless perceive public religion, organized religion, and religious people negatively, may be motivated to shift away from disclosing their actual religious identities in one or both of the presentation contexts—online profile or survey—being examined here. Research suggests, however, that modifying one's religiosity to appear more socially desirable may be plausible only within the context of the survey interview. The public context of the online profile limits the extent to which one is able to enhance one's self-presentation in the direction of a desired self-image (Tice & Faber, 2001). Studies have shown that individuals enhance the presentation of their attributes only to audiences that are not aware of their strengths and weaknesses (Baumeister & Jones, 1978; Schlenker, 1975). This is especially true when the audience is made up of strangers rather than friends (Tice, Butler, Muraven, & Stillwell, 1995).

In CMC literature, the constraint that publicity imposes on enhanced self-presentation is related to "warrants," or checks on the veracity of individuals' online claims (Walther & Parks, 2002). Offline relationships that predate online communication or that are anticipated to take place in the future serve as warrants for individuals' online disclosures.

Taken together, this literature suggests that profile owners who are motivated to enhance their religious presentations will be more likely to do so in the private interview than in the public profile, resulting in inconsistent disclosure across the two contexts. Accordingly,

H 6D Religious individuals who perceive religion to be a private matter will engage in less religious self-disclosure consistency than religious individuals who perceive religion to be a public matter.

H 7D Religious individuals who hold a negative perception of organized religion will engage in less religious self-disclosure consistency than religious individuals who do not perceive organized relgion as negatively.

H 8D Religious individuals who hold a negative perception of religious people will engage in less religious self-disclosure consistency than religious individuals who do not perceive religious people as negatively.

***Audience*.** The other set of attributes that shape self-presentation, after discloser characteristics and context, is the audience. Research suggests that the primary audiences for SNS profiles are friends and other individuals whom a user knows offline (Manago, et al., 2008; Subrahmanyam, Reich, Waechter, & Espinoza, 2008). When the owners of these profiles take the points of view of their audiences into consideration in structuring their self-presentations, they are likely reflecting the social norms of their offline friendship groups. The norm in friendship groups whose members are religious is likely to be that religious disclosure is appropriate. Members of such friendship groups will

likely conform to this norm, which will be reflected in their online religious disclosures. Accordingly,

H 9 There will be positive associations between friendship group religiosity and religious disclosure **(A)** identification, **(B)** quantity, and **(C)** depth.

***Religiosity* × *Context*.** Such friendship group norms are likely to be most salient for online users whose self-concepts align with these norms. Online profile owners who are themselves religious and who belong to religious friendship groups may be most likely to disclose religiously online. The following hypothesis predicts this relationship:

H 10 Religious individuals whose friendship groups are more religious will engage in more religious self-disclosure **(A)** identification, **(B)** quantity, and **(C)** depth than religious individuals whose friendship groups are less religious.

***Audience* × *Context*.** Congruence between one's religious self-concept and the friendship group's religiosity should predict consistent self-presentation. SNS users who match their friends religiously, regardless of how religious or nonreligious they are, should be expected to consistently disclose religiously, regardless of whether the disclosure takes place in a public or a private context.

H 10D Individuals who match their friendship groups religiously will be more likely to consistently disclose religiously across contexts than those for whom personal and friendship group religiosities diverge.

Table 1 presents a summary of all the hypotheses and research questions that guided this study's analyses.

Table 1

Summary of Hypotheses and Research Questions

Predictor; Hypothesis / Research Question	Outcome variable	Predicted association
Gender (women)		
H 1A	Quantity	Positive
RQ 1B	Breadth	
H 1C	Depth	Positive
RQ 1D	Consistency	
Satisfaction with life		
RQ 2A	Quantity	
RQ 2B	Breadth	
RQ 2C	Depth	
RQ 2D	Consistency	
Purpose in life		
RQ 3A	Quantity	
RQ 3B	Breadth	
RQ 3C	Depth	
RQ 3D	Consistency	
Risk-taking		
H 4A	Quantity	Positive
RQ 4B	Breadth	
H 4C	Depth	Positive
RQ 4D	Consistency	
Religiosity		
H 5A	Religious Identification	Positive
H 5B	Religious Quantity	Positive
H 5C	Religious Depth	Positive
H 5D	Religious Consistency	Positive

Continued next page

Table 1, continued

Predictor; Hypothesis / Research Question	Outcome variable	Predicted association
Religiosity × Religious Privacy		
H 6A	Religious Identification	Negative
H 6B	Religious Quantity	Negative
H 6C	Religious Depth	Negative
H 6D	Religious Consistency	Negative
Religiosity × Negative perception of organized religion		
H 7A	Religious Identification	Negative
H 7B	Religious Quantity	Negative
H 7C	Religious Depth	Negative
H 7D	Religious Consistency	Negative
Religiosity × Negative perception of religious people		
H 8A	Religious Identification	Negative
H 8B	Religious Quantity	Negative
H 8C	Religious Depth	Negative
H 8D	Religious Consistency	Negative
Friendship group religiosity		
H 9A	Religious Identification	Positive
H 9B	Religious Quantity	Positive
H 9C	Religious Depth	Positive
Religiosity × Friendship group religiosity		
H 10A	Religious Identification	Positive
H 10B	Religious Quantity	Positive
H 10C	Religious Depth	Positive
H 10D	Religious Consistency	Positive

CHAPTER 3

METHODS

I. Sample

This study compared National Study of Youth and Religion (NSYR) survey data with the content of NSYR respondents' MySpace profiles. The NSYR began as a nationally representative, random-digit dial (RDD) telephone survey of 3,370 teenagers between the ages of 13 and 17. Baseline interviews were conducted with teen respondents and one of their parents in 2002 and 2003. Wave 2 of this longitudinal study was conducted in 2005. Wave 3 was conducted from September 2007 through April 2008, when the respondents were between 18 and 23 years old. Of the original respondents, 2,528 participated in wave 3 (77.1% retention). For detailed summaries of NSYR methods and findings, see Smith (2005, 2009).

URL addresses for individual respondents' MySpace accounts were collected and maintained by the NSYR for respondent tracking purposes between waves 2 and 3. Although MySpace has been eclipsed by Facebook in the intervening years, MySpace profiles were collected instead of Facebook for two reasons. First, at the time of data collection MySpace was more popular than Facebook, according to alexa.com, a website that tracks Internet traffic. Second, because default privacy settings differed between the two websites, more MySpace profiles than Facebook profiles were publicly accessible.

Criteria used to match survey respondents with online accounts were: name,

location (school or home address), email address (if on file), and date of birth (age). MySpace accounts were identified for 1,224 (48.4%) wave 3 respondents. Of these, 328 (26.8%) were excluded from the final analysis because they were set to private; 42 (3.4%) were excluded because the identity of their owners had not been unequivocally confirmed by NSYR staff; and 281 (23.0%) were excluded because they were deemed inactive, that is, the last login date was more than six months from the time of profile capture. This resulted in a final sample of 573 publicly accessible MySpace profiles, 22.7% of the wave 3 panel.

To determine the representativeness of this sample, Chi-square tests were used to compare the respondents with public MySpace profiles to the entire wave 3 panel on nine survey variables (gender, race, region, school, religious salience, religious attendance, SNS frequency, having had sexual intercourse, and smoking frequency). With the exception of gender, there were no significant differences between the two samples in the distributions of these nine variables (see Table 2). Females were slightly underrepresented in the public MySpace sample, $\chi^2(1, 3101) = 3.91$, $p = .05$. While females made up 51.3% (n = 1,298) of the full NSYR wave 3 panel, they were 46.8% (n = 268) of respondents with public MySpace profiles.

II. Content Analysis

General Concerns

The MySpace profiles used in the analysis were captured using a custom-designed profile harvester software at three time points between July 2007 and February 2008. The content analysis was conducted on the profile captured closest to the date of the respondent's NSYR wave 3 interview (fielded September 2007 to April 2008). This

means that the content analysis data could be at most two months removed from the date of the respondent's interview.

Table 2

Comparison of Characteristics of All NSYR Wave 3 Respondents and NSYR Wave 3 Respondents With Publicly Accessible MySpace Profiles

		Wave 3 sample		Wave 3 sample with profiles				
		N	%	N	%	*df*	χ^2	*p*
Gender	Male	1230	48.7	305	53.2			
	Female	1298	51.3	268	46.8	1	3.91	.05
Race	White	1756	69.5	406	70.9			
	Black	389	15.4	82	14.3			
	Hispanic	241	9.5	57	9.9			
	Other	142	5.6	28	4.9	3	1.03	.80
Region	Northeast	266	10.5	51	8.9			
	Midwest	668	26.4	131	22.9			
	South	1020	40.3	263	45.9			
	West	481	19.0	112	19.5			
	Other	93	3.6	16	2.8	4	8.09	.09
Student	Student	1571	62.1	351	61.3			
	Not a student	957	37.9	222	38.7	1	.16	.69
Religious salience	Extremely imp.	470	18.6	114	15.4			
	Very important	605	23.9	172	23.3			
	Somewhat imp.	742	29.4	225	30.4			
	Not very imp.	370	14.6	118	16.0			
	Not imp. at all	341	13.5	110	14.9	4	5.03	.29

Continued next page

Table 2, continued

		Wave 3 sample		Wave 3 sample with profiles				
		N	%	N	%	*df*	χ^2	*p*
Religious attendance	Never	924	36.6	229	40.0			
	Few times/year	497	19.7	105	18.3			
	Many times/year	164	6.5	33	5.8			
	Once/month	190	7.5	44	7.7			
	2-3 times/month	261	10.3	55	9.6			
	Once/week	317	12.5	61	10.6			
	> once/week	175	6.9	45	7.9	6	4.49	.61
Has had sexual intercourse	Yes	1946	76.9	449	78.4			
	No	582	23.0	124	21.6	1	.51	.48
Smoking frequency	> once/day	472	18.7	110	19.2			
	Few times/week	107	4.2	28	4.9			
	Once/week	41	1.6	10	1.7			
	Few times/month	70	2.8	18	3.1			
	Once/month	39	1.6	13	2.3			
	Few times/year	115	4.6	18	3.1			
	Never	1680	66.6	375	65.4	6	4.50	.61

The content analysis procedures and subsequent comparison with survey data were approved by the university's Institutional Review Board. Survey respondents were not aware that their MySpace profiles were recorded. To ensure respondents' anonymity and to uphold the NSYR's agreement with its respondents that their contact information and survey data would not be linked, the two datasets—content analysis and survey responses—were kept separate until the final analysis.

MySpace Profile Components

At the time of this study, the typical MySpace profile consisted of 13 components arranged in two columns (see Figure 2). Located at the top of the left column, the "Background information" component featured the profile owner's alias, profile photo, quote, biographical information (gender, age, location), last login date, and mood. "Contacting," the second component in the same column consisted of links through which the profile owner could be contacted. The "Music" component was usually placed below this. Next, the "Interests" component consisted of seven fields ("General," "Music," "Movies," "Television," "Books," "Heroes," and "Groups"), in which profile owners described or listed their pastimes and favorite media using text, photos, graphics, or links to other media. The "Details" component consisted of 15 fixed self-disclosure fields: relationship status, purpose for being on MySpace, sexual orientation, hometown, height, body type, ethnicity, religion, zodiac sign, smoking and drinking habits, current or future children, education, occupation, and income. Users could self-disclose within each of these categories using the predetermined list of responses, or they could leave the category blank. The last three components in the left column were "Schools," "Companies," and "Networks." Users used these to list the schools they attended, companies they worked for, and MySpace-specific networks in which they participated.

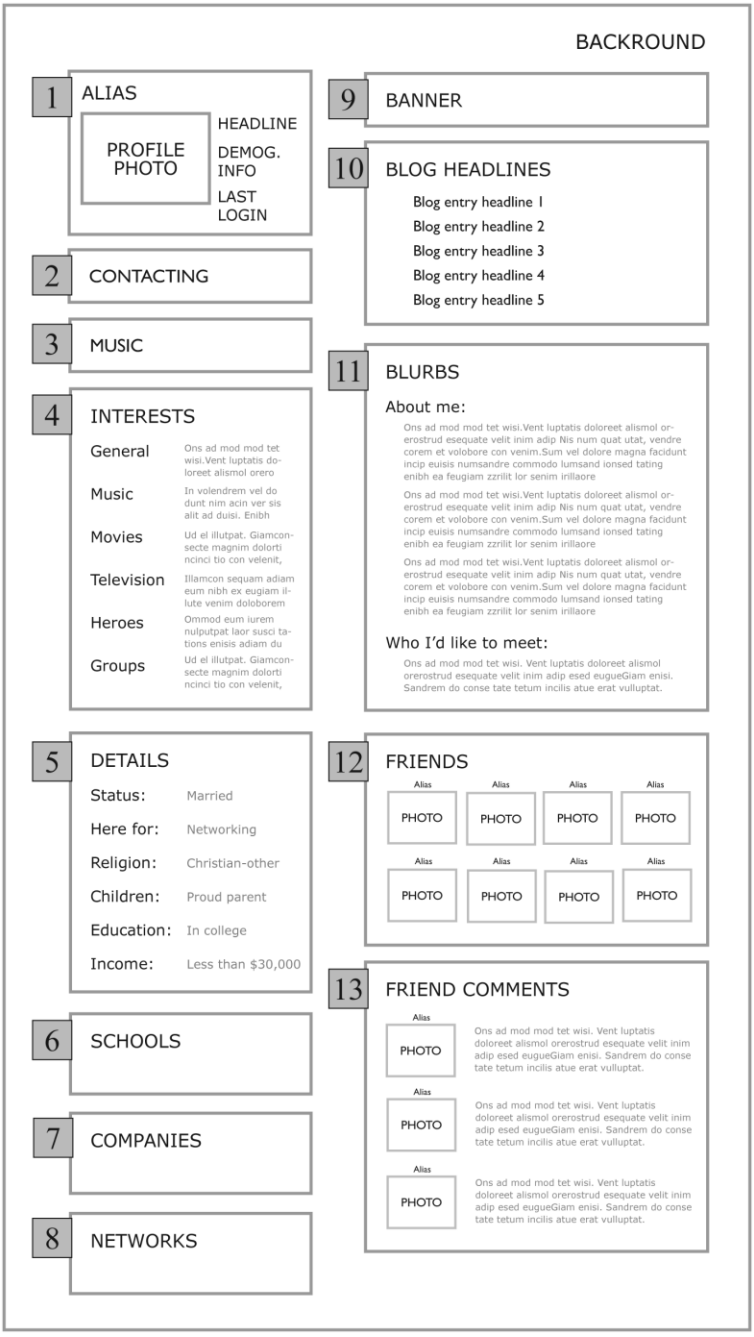

Figure 2. MySpace profile components: (1) Background Information, (2) Contacting, (3) Music, (4) Interests, (5) Details, (6) Schools, (7) Companies, (8) Networks, (9) Banner, (10) Blog Headlines, (11) Blurbs, (12) Friends, (13) Friend Comments.

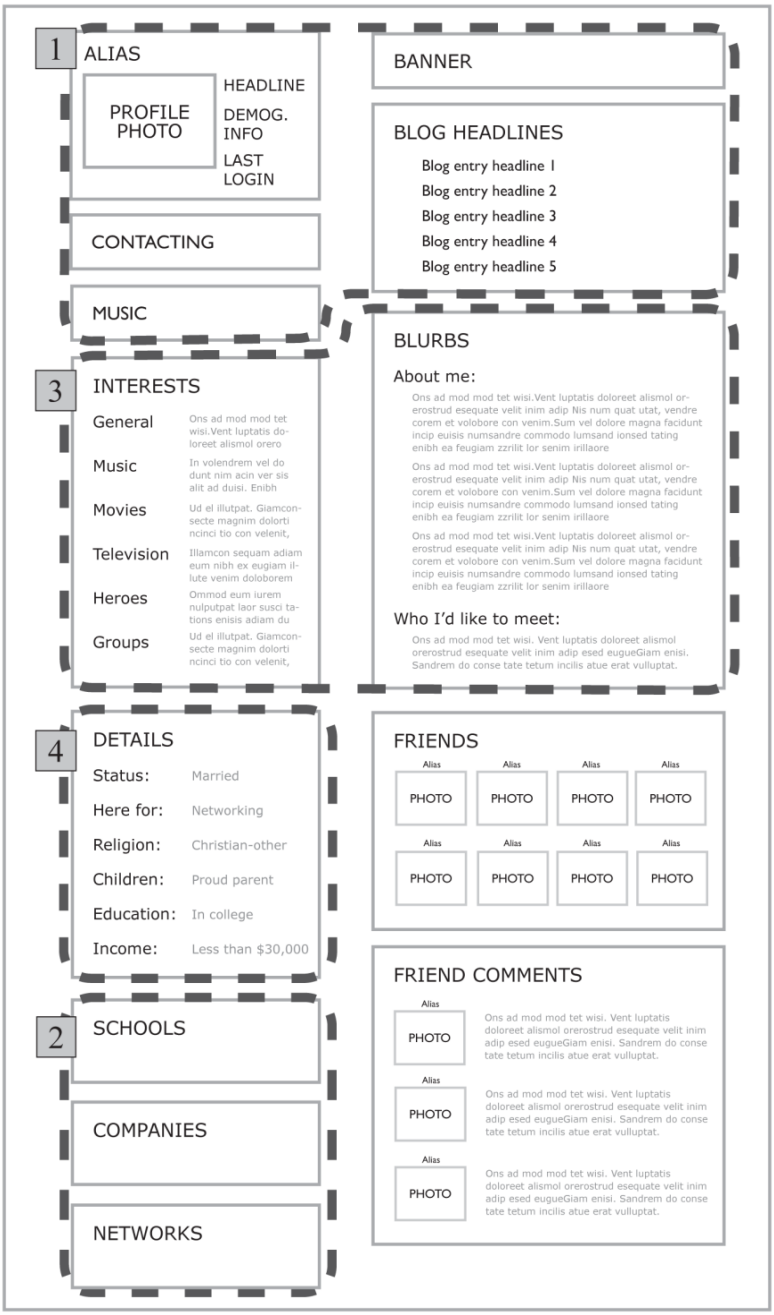

Figure 3. Content analysis profile sections: (1) Top Fields, (2) Bottom Fields, (3) Open-ended fields, (4) Details.

At the top of the right column was a "Banner" that users could customize to their liking. Next, if the user kept a blog in a separate page, the "Blog Entries" component listed the headlines for the profile owner's five latest blog entries. The "Blurbs" component featured two open-ended sections ("About me" and "Who I'd like to meet"), in which users generally introduced themselves to their profile visitors using text, photos, graphics, or other media. The "Friends" component showed a selection of the profile owner's friends. The "Friends Comments" component featured comments posted by the profile owner's friends. Users could further customize their profiles with a virtually endless assortment of colors, graphics, and photos.

Coding Procedure

All content presented in a profile, with the exception of the "Friends" and "Friend Comments," was coded. Because they were generally not generated by the profile owner, the two omitted components were assumed not contain information that could be considered as self-disclosures. For purposes of the coding procedure and reliability analysis, the 11 remaining components were grouped into four sections: Top Fields (Background Information, Contacting, Music, Headline, Blog Headlines), Bottom Fields (Schools, Companies, and Networks), Open-ended Fields (Interests and Blurbs), and Details (see Figure 3).

The coding procedure consisted of seven phases: (1) Identifying utterances, (2) Determining whether utterances constitute self-disclosures, (3) Determining whether self-disclosures are textual or photo/graphic, (4) Coding self-disclosures into the 11 content categories, (5) Determining self-disclosure depth, (6) Coding the Details section, (7) Determining the consistency of standard self-disclosures. Detailed coder instructions

are presented in Appendix A.

Phase 1: Identifying Utterances

The goal of the first step was to unitize profile content so that it could be coded into self-disclosure, topic, and depth categories. The base unit was an utterance, which is "a single assertion about some subject" (Holsti, 1969, p. 116; see also Tidwell, 1997; Tidwell & Walther, 2002). To clarify, coding instructions for utterances also drew on several definitions of a clause: (1) "Clauses are the smallest unit of language that makes a claim—predicates something—about an entity in the world" (Geisler, 2004, p. 32); (2) "We define a clause as any unit that contains a unified predicate. By unified, we mean a predicate that expresses a single situation (activity, event, state). Predicates include finite and nonfinite verbs, as well as predicate adjectives" (Slobin, 1993, p. 211); and (3) "Treat as separate clauses strings in which the verb is lacking due to grammatical reductions such as gapping and where the verb semantics is fully recoverable from the text" (Slobin, 1993, p. 212).

Top Fields and Bottom Fields consisted primarily of closed-ended fields, and each of these was automatically coded as an utterance. For Open-Ended Fields, coders were instructed to begin by identifying "chunks" of text, locating the verbs within these, and distinguishing the utterances that contained these verbs. Additional rules were created to properly account for the unique language and content characteristics of profile content. For instance, interjections (e.g., "Whoa") were treated as single utterances. When objects were listed without a verb in a field that referred to the user's preferences (e.g., "Music"), each item was coded as a single utterance. Each photo or graphic was treated as a single utterance. For detailed instructions on identifying utterances in Top Fields, see Appendix

A, Section IV; for Bottom Fields, Section V; for Open-ended Fields, Sections VI and VII.

Intercoder Reliability. Intercoder reliability was calculated using 130 randomly selected profiles (22.7% of the sample). This exceeds the number of test profiles needed, as calculated by the Riffe, Lacy, and Fico (2005) formula, to achieve a minimum 80% reliability agreement at the 95% confidence level on a total sample of 573 profiles (n = 114).

Phase 1 intercoder reliability was calculated separately for Top Fields, Bottom Fields, and Open-ended Fields. Two coders identified utterances in Top Fields and Bottom Fields. For Top Fields, observed agreement (OA) = .98, Krippendorff's α = .96; Bottom Fields, OA = 1.00, α = 1.00. Two coders identified utterances in Open-ended Fields. The total number of utterances that each coder identified per profile was calculated and compared, overall r = .99, p < .01, Krippendorff's α = 1.00. A more detailed intercoder reliability report is presented in Appendix B.

After these reliabilities were computed but before coders proceeded with further reliability coding, their utterance identifications were standardized. This was done so that coding error was not compounded in subsequent phases of the coding procedure.

Phase 2: Determining Whether Utterances Constitute Self-Disclosures

A self-disclosure was defined as the communication of information about oneself to another, revealing "personal information about the sender," and describing "the subject in some way, tell[ing] something about the subject, or refer[ing] to some affect [that] the subject experiences" (Tidwell, 1997, p. 225). Since utterances in the Top Fields, Details, and Bottom Fields sections were, generally, closed-ended and self-contained, each utterance in these sections was automatically identified as a self-disclosure. Coders used

the above definitions to determine if utterances in the Open-ended Fields sections were self-disclosures. Photos, graphics, and items in lists of media preferences (e.g., "Music") were automatically identified as self-disclosures. For more detailed instructions, see Appendix A, Section VIII.

Intercoder Reliability. Phase 2 intercoder reliability was based on each self-disclosure in the 130 randomly-selected profiles being coded by two independent coders. Reliability ranges were: *OA* = .98 to 1.00; Krippendorff's α = .80 to 1.00. A full summary of Phase 2 reliability is presented in Appendix B, Section II. As in the preceding phase, after Phase 2 reliability was computed but before coders proceeded with further reliability coding, their identifications of self-disclosures were standardized.

Phase 3: Determining Whether Self-Disclosures are Textual or Photo/Graphic

A photo or a graphic was assumed to communicate richer, more complex information than a textual self-disclosure. In Phase 4, when self-disclosures were coded into content categories, photos and graphics were assigned into more than one category. Prior to this phase, a differentiation had to be made between textual and photo or graphic self-disclosures.

Intercoder Reliability. Phase 3 intercoder reliability was calculated separately for Top Fields, Bottom Fields, and Open-ended Fields. It was based on each self-disclosure in the 130 randomly-selected profiles being coded by two independent coders. Reliability ranges were: *OA* = .99 to 1.00; Krippendorff's α = .91 to 1.00. A full summary of Phase 3 reliability is presented in Appendix B, Section III. Once again, after Phase 3 reliability was computed, coders' identifications of photos/graphics were standardized.

Phase 4: Coding Self-Disclosures Into 11 Content Categories

Each self-disclosure was assigned to one (more than one for photos and graphics) content category: physical features and attributes; education and work; romantic relationships and interests; other relationships; religiosity, spirituality, and values; money and material possessions; other biography; interests, pastimes, and habits; media preferences; current events and affairs; and other. These were based on self-disclosure categories used in Tidwell (1997, see also Tidwell & Walther, 2002), which, in turn, were derived from Taylor and Altman (1966).

Table 3 presents the categories used in this analysis, alongside the Tidwell (1997) and Taylor and Altman (1966) categorizations. Whereas the "religion" category was merged into the "biographic" and "demographic" categories in Tidwell's (1997) scheme, because of the specific focus on religion in this study, "religiosity, spirituality, and values" was coded as a separate category, in line with its classification in the Taylor and Altman (1966) scheme. Tidwell's (1997) "sex" and "love and relationships with others" categories were reorganized to reflect two types of relationships: "romantic relationships and interests," and "other relationships."

One unique category in the present coding scheme was "Media preferences." This addition was warranted because several MySpace fields were dedicated to users' entertainment favorites (i.e., "Music," "Movies," "Television," Books"). Tidwell's (1997) demographic and biographic categories were merged. Subjects in Tidwell's (1997) study engaged in a task completion, so some of their self-disclosures were coded in a "task" category. This category was excluded from the present scheme.

Detailed instructions on coding self-disclosures into content categories are

presented in Appendix A, Section IX.

Self-disclosures in the Details section were automatically assigned into the following content categories: Physical appearance and features (Height, Body type), Education and work (Education, Occupation), Romantic relationships (Status, Here for: Dating, Here for: Serious relationship), Other relationships (Here for: Friends, Here for: Networking, Children), Religiosity/spirituality/values (Religion), Money and material possessions (Income), Other biography (Orientation, Hometown, Ethnicity, Zodiac sign), Interests, pastimes, and habits (Smoke, Drink).

***Intercoder Reliability*.** Intercoder reliability was calculated separately for Top Fields and Open-ended Fields and for *each* of the 11 content categories. Self-disclosures in Top Fields were coded by two independent coders; Open-ended Fields were coded by three independent coders. Reliability ranges were: for Top Fields, *OA* = .80 to 1.00, Krippendorff's α = −.01 to 1.00; for Open-ended Fields, *OA* = .88 to 1.00, Krippendorff's α = .66 to .94. A full summary of Phase 4 reliability is presented in Appendix B, Section IV.

While some of the low α coefficients were due to coder disagreement, in many instances they were a function of the measurement's sensitivity to asymmetrical distributions of content across coding categories. According to Potter and Levine-Donnerstein (1999), this tendency to over-correct for chance agreement is typical "in coding situations in which there are few options on a variable and when the coders choose one of those options very frequently" (p. 278). According to these authors, the traditional reliability formulas make "no allowance of the possibility that the characteristics in the content being coded are themselves unbalanced across coding

values" (p. 279). Indeed, the content categories coded here were unbalanced. For instance, the coefficient was .00 between coders 1 and 3 in the "Other" category, Open-ended Fields. This measure was based on 1,380 coding decisions that were very unevenly distributed between the two coding choices: Coder 1 coded one self-disclosure as "Other," and 1,379 as "not Other;" Coder 2 coded all self-disclosures as "not Other." Despite the two coders agreeing nearly 100% of the time, the unsymmetrical distribution of the content, combined with the low number of possible coding choices, resulted in a reliability measure that suggested coders' agreement was no better than chance. Considering the measure's sensitivity to the particular characteristics of this study's coding distributions, most of the low α coefficients are not of significant concern. So, both the *OA* and Krippendorff's α should be considered when interpreting the intercoder reliability for a specific category.

Table 3

Comparison of Topic Breadth Classifications in Three Studies

Taylor & Altman (1966)	Tidwell (1997)	Present project
Religion		Religion
Love, dating, sex	Sex	Romantic relationships and interests; sex
Own marriage and family		
Relationships with other people	Love and relationships with others	Other relationships
Parental family		
Physical condition and appearance	Physical appearance/body	Physical appearance

Continued next page

Table 3, continued

Taylor & Altman (1966)	Tidwell (1997)	Present project
Money and property	Money	Money and material possessions
Government, politics, current events and social issues	Current and historical (non-experiential) events	Current events and affairs
Interests, hobbies, habits	Hobbies, tastes, and interests	Interests, pastimes and habits
		Media preferences
School and work	School and work	School and work
Biographical characteristics	Demographic	Biographic
	Biographic	
Personal attitudes, values and ethics, and self-evaluation †		
Emotions and feelings †		
	Task ‡	

† Because of conceptual overlap between this category and levels of self-disclosure depth, Tidwell (1997) eliminated this category from her analysis.
‡ This was a study-specific category related to the task that subjects were asked to complete.

Phase 5: Determining Self-Disclosure Depth

Each self-disclosure was coded into one of three self-disclosure depth, or intimacy, categories: peripheral, intermediate, and core. General definitions of these three levels were: (1) **peripheral**: "non-intimate, information people would be willing to share with someone they did not know well" (Strassberg & Anchor, 1975, p. 562); (2) **intermediate**: "moderately intimate, information people would probably share only with someone whom they were fairly close to" (Strassberg & Anchor, 1975, p. 562); may

include “attitudes, opinions, aspirations, dreams, and desires” (Tidwell, 1997, p. 232); (3) **core**: “highly intimate, material people probably would share only with one of their closest friends” (Strassberg & Anchor, 1975, p. 562); “Highly personal aspects related to basic values, fears, needs, self-concept” (Tidwell, 1997, p. 232). Further instructions and examples are presented in the coding manual, Appendix A, Section X.

Intercoder Reliability. Phase 5 intercoder reliability was calculated separately for Top Fields and Open-ended Fields, with each self-disclosure coded by two independent coders in both sections. Reliability ranges were: *OA* = .88 to 1.00, Krippendorff’s α = .00 to 1.00. A full summary of Phase 5 reliability is presented in Appendix B, Section V.

Phase 6: Coding the Details Section

Each of the fields in the Details section was coded numerically (see Appendix A, Section XI). Phase 6 intercoder reliability was based on self-disclosures in the 130 randomly-selected profiles that were coded by two independent coders. Reliability ranges were: *OA* = .95 to 1.00, Krippendorff’s α = .92 to 1.00. A more detailed reliability summary is presented in Appendix B, Section VI.

Phase 7: Determining Consistency of Standard Self-Disclosures

Respondents’ self-disclosures in 11 fixed profile fields (“Gender,” “Age,” “Status,” “Height,” “Body type,” “Ethnicity,” “Religion,” “Smoke,” “Drink,” “Education,” and “Income”) were compared to corresponding survey question responses.

Definitions of consistency differed for each field and, in most cases, allowed for slight discrepancies between the two self-disclosure contexts. Profile “Gender” and “Ethnicity” were the only categories that had to match the corresponding survey responses exactly to be considered consistent. Profile “Age” could differ from survey age

by one year. Profile relationship "Status" had to match survey categories specifically (e.g., "Divorced" online had to correspond to "Divorced" in the survey), or in general (e.g., "In a relationship" online could correspond to "Married" in the survey). Profile "Height" could differ from survey height by one inch. Profile "Body type" was compared to survey-based Body Mass Index (BMI) categories, with each online category corresponding to two or three BMI categories. Profile "Religion" was compared to survey indicators of religious attendance and affiliation. Profile "No" on "Smoke" was considered a match if the respondent did not indicate smoking more often than "About once a month" on the survey. Profile "No" on "Drink" was considered a match if the respondent did not indicate drinking more often than a "Few times a year." Profile "Education" had to match in general (e.g., "High school" online was considered consistent if respondent indicated being in high school, having completed 12th grade, having a high school diploma, or being enrolled in a college). Profile "Income" had to match in general (e.g., "Less than $30,000" online was considered consistent if it matched any of the below-$30,000 survey categories). Detailed coding instructions are presented in Appendix A, Section XII.

The consistency measure was based only on self-disclosures. Nondisclosures were not assumed to be a category of self-disclosure but were coded as missing data. When a profile owner did not disclose any information under one of the Details categories, the category was not displayed in the profile so that category was coded as missing data and not included in the calculation of consistency proportion. Similarly, categories with missing survey data were coded as missing on consistency.

Intercoder Reliability. Phase 7 reliability was computed separately for each

category and was based on double-coded self-disclosures. Reliability ranges were *OA* = .97 to 1.00, Krippendorff's α = .77 to 1.00. A more detailed reliability summary is presented in Appendix B, Section VII.

III. Outcome measures

Eight outcome measures were derived for each profile from the content analysis results. Four measures concerned overall self-disclosures. *Self-disclosure quantity* was the total number of times that self-disclosure utterances were coded into one of the 11 content categories. *Self-disclosure breadth* was the number of content categories (out of 11) that self-disclosures were coded into. *Self-disclosure depth* was mean depth. *Self-disclosure consistency* was the proportion of self-disclosures (out of a possible 11) that were consistent between the online profile and the NSYR survey.

Four measures concerned religious self-disclosures. *Religious identification* was a dichotomous variable indicating whether the profile contained a "Religion" field. *Religious self-disclosure* quantity was the number of self-disclosing utterances that were coded as Religion/spirituality/values. *Religious self-disclosure depth* was the mean depth of those self-disclosing utterances that were coded as Religion/spirituality/values. *Religious self-disclosure consistency* was a dichotomous variable indicating whether the profile's religious identification was consistent with religious identification in the survey.

IV. Predictor and control measures

Statistical analyses were used to address each hypothesis and research question, assessing the relationship between specific predictor variables and self-disclosure dimensions. All predictor variables were taken from the survey. Multivariate analyses controlled for several demographic and Internet variables. With the exception of the self-

disclosure dimensions, all control variables were from the survey.

Most survey variables had data missing on only 0 to 2 cases; the "life is close to ideal" variable had 6 (1.0%) cases missing; the income variable had 26 (4.5%) cases missing. Missing data were imputed with Amelia II, a multiple imputation program (Honaker, King, & Blackwell, n.d.).

Predictor Measures

Overall Self-Disclosure. *Gender* (0 = male, 1 = female) was a predictor variable for Hypotheses 1A and 1C, Research Questions 1B and 1D, and a control variable for the other hypotheses and research questions. Table 4 presents the summary statistics for all survey predictor and control variables.

Satisfaction with life was assessed with four items: "In most ways your life is close to ideal," "The conditions of your life are excellent," "You are satisfied with your life," and "So far you have gotten the important things you want in life" (Diener, et al., 1985). In the telephone survey these items (as well as Purpose in life and Risk-taking items) were scored on a 5-point scale (1 = "Strongly agree" … 5 = "Strongly disagree"), with the midpoint reserved for "Undecided/Don't know." Since the "Undecided/Don't know option was not read out by the telephone interviewer, the midpoint was rarely chosen (at most three responses on any question). Accordingly, each of these items was recoded on a 4-point scale, after merging the original midpoint with the original 4 = "Disagree." These Satisfaction with life items formed a reliable scale, $\alpha = .72$. The scale was reversed so that higher values indicated higher satisfaction with life.

Purpose in life was assessed with three items: "Your life often seems to lack any clear goals or sense of direction," "You don't have a good sense of what it is you're

trying to accomplish in life," and "Some people wander aimlessly through life, but you are not one of them." These items formed a marginally reliable scale, $\alpha = .67$. Higher values indicated higher purpose in life. The two subjective well-being scales were moderately correlated, $r = .34$, $p < .001$.

Risk-taking was measured with one question: "You like to take risks." This item was reversed so that higher scores indicated higher proclivity for taking risks.

Religious Self-Disclosure. Religiosity was measured with three items that corresponded to the three religiosity dimensions identified by Cornwall, Albrecht, Cunningham, and Pitcher (1986): religious salience, beliefs, and religious service attendance. The original items were: "How important or unimportant is religious faith in shaping how you live your daily life?" (1 = "Extremely important" … 5 = "Not important at all"); "Do you believe in God?" (1 = "Yes," 2 = "No," 3 = "Unsure/Don't know"); and "Do you attend religious services more than 1-2 times a year, not counting weddings, baptisms, and funerals?" (0 = "No," 1 = "Yes"). These three items were dichotomized (Salience: 0 = Not very important or not important at all, 1 = Extremely, very, or somewhat important; Belief: 0 = No or Unsure/Don't know, 1 = Yes: Attendance, 0 = No, 1 = Yes), and summed to form a religiosity scale with a 0 to 3 range, with higher values indicating higher religiosity. The scale was reliable, $\alpha = .77$.

Religious privacy was measured with one item, "Religion is a private matter that should be kept out of public debates about social and political issues." *Negative perception of organized religion* was measured with two items, "I have a lot of respect for organized religion in this country," and "Organized religion is usually a big turn-off for me." *Negative perception of religious people* was measured with one item, "Too

many religious people in this country these days are negative, angry, and judgmental." As with the well-being items, these were measured on a five-point scale (1 = SA … 5 = SD), with the middle item not read by the telephone interviewer and resulting in low frequencies at the midpoint. The items were recoded onto a 4-point scale, after merging the original midpoint with the original 4 = "Disagree." The religious privacy item, the first organized religion item, and the religious people item were reversed. Higher values on the religious privacy item indicated higher agreement that religion is a private matter. The two items that measured the negative perception of organized religion were correlated, $r = .44$, $p < .001$, and formed a two-item scale with higher values indicating more negative perceptions of organized religion. Higher values on the fourth item indicated more negative perceptions of religious people.

Respondents were asked to think of "up to five of your closest friends." Respondents were instructed that these could not include their parents, but could include friends "from your neighborhood, school, family, a religious congregation, work, a boyfriend or girlfriend." They were then asked how many of these individuals were religious. *Friendship group religiosity* was computed by dividing the number who were religious by the total number friends the respondent identified. The resulting proportion had a 0–1 range.

Control Survey Measures

Multivariate analyses included five control variables taken from the survey. *Age* was the respondent's age at wave 3 (range 18–23). *Ethnicity* was based on the respondent's race reported in wave 1. The variable was dichotomized (0 = non-White, 1 = White). *Family income* was the parent-reported family income at wave 1 (1 = "less than

$10,000" … 11 = "more than $100,000"). *Education* was the highest level of education achieved by the respondent at wave 3 (1 = less than high school … 4 = college grad or higher).

SNS frequency was a composite of two questions, "Are you a member of any of the social networking websites that allow you to communicate with others, such as Facebook or MySpace?" (0 = "No," 1 = "Yes"), and "About how often do you visit social networking sites?" (1 = "Several times a day" … 6 = "Less than every few weeks"). Those who indicated "No" on the first question were assigned a score of 7 = "Never" on the second question. The scale was reversed so that higher numbers indicated higher frequency of SNS use. Summary statistics for these variables are presented in Table 4.

Control Profile Measures

All multivariate analyses, with the exception of those that assessed the predictors of overall self-disclosure quantity, controlled for another self-disclosure dimension. Self-disclosure breadth was analyzed holding self-disclosure frequency constant. Self-disclosure depth and consistency each were analyzed holding self-disclosure breadth constant.

Religious identification was analyzed holding self-disclosure breadth (excluding religiosity) constant. Religious quantity was analyzed holding overall self-disclosure quantity (excluding religious self-disclosures) constant. Religious depth was analyzed holding overall depth (excluding religious self-disclosures) constant. Finally, religious consistency was analyzed holding overall consistency (excluding religious identification) constant.

Table 4

*Predictor and Control Variables Taken From the NSYR Survey (*N = *573)*

Variable	Range	*M* (*SD*)
Predictor variables: Overall self-disclosures		
Gender	0 = Male, 1 = Female	.47 (.50)
Satisfaction with life	1 = Not satisfied … 4= Very satisfied (four-item scale)	2.85 (.51)
Purpose in life	1 = No purpose … 4 = Ample purpose (three-item scale)	3.01 (.58)
Risk-taking	1 = Does not like taking risks … 4 = Likes taking risks	2.92 (.70)
Predictor variables: Religious self-disclosures		
Religiosity	0 = Not religious … 3 = Very religious (three-item additive scale)	2.04 (1.15)
Religious privacy	0 = Not private … 4 = Private (after reversing)	2.74 (.88)
Negative perception of organized religion	1 = Very positive … 4 = Very negative (two-item scale, one item reversed)	2.22 (.71)
Negative perception of religious people	1 = Very positive … 4 = Very negative (after reversing)	2.90 (.71)
Friendship group religiosity	0 – 1	.52 (.38)
Control variables		
Age	18 – 23	20.02 (1.43)
Ethnicity	0 = Non-White, 1 = White	.71 (.45)
Family income	1 = Less than $10K … 11 = More than $100K	6.18 (2.73)
Education	1 = Less than high school grad … 4 = College grad or higher	2.44 (.78)
SNS frequency	1 = Less than every few weeks or never … 6 = Several times a day	3.86 (1.88)

V. Analytical Procedures

Bivariate Associations

Bivariate associations between each outcome variable (self-disclosure quantity, breadth, depth, and consistency; religious identification, religious self-disclosure quantity, depth, and consistency) and each predictor variable were examined individually. An independent samples *t* test was used when the association in question involved a dichotomous predictor variable (i.e., gender). An analysis of variance test with post-hoc pairwise comparisons was used for associations involving categorical variables (e.g., satisfaction with life, risk-taking, religiosity). The significance level for pairwise comparisons was determined using the Bonferroni method (.05 / number of pairwise comparisons).

Some of the distributions analyzed did not meet the normality assumptions of the *t* test and the analysis of variance test, so alternative nonparametric tests were also computed. The Mann–Whitney *U* test and the Kruskall–Wallis test entail ranking the values within a given variable in ascending order, then determining if, across the variable's categories, the means of the ranks differ significantly (Green & Salkind, 2005). The Mann–Whitney test was used for associations involving dichotomous variables; the Kruskall–Wallis test for associations involving categorical variables. Post-hoc pairwise comparisons were conducted using the Mann–Whitney test.

Pearson product-moment correlation coefficients were calculated to illustrate the bivariate associations between the self-disclosure dimensions, the predictor variables, and the control variables.

Multivariate Associations

Associations between each of the independent variables and self-disclosure dimensions, while accounting for the control variables, were estimated with a series of regression models. Ordinary least squares regression, logistic regression, and negative binomial regression models were used in the multivariate analyses. The specific type of regression model used depended on the characteristics of the dependent variable (self-disclosure dimension) being examined.

Ordinary Least Squares. Ordinary least squares (OLS) regression is the most commonly used type of multiple regression model (Cohen, Cohen, West, & Aiken, 2003; Hayes, 2005). Its outcome variable is continuous, and its predictor variables may be categorical or continuous. It is expressed as

$$\hat{Y} = B_0 + B_1X_1 + B_2X_2 + \ldots + B_kX_k$$

where *Y* is the outcome estimate predicted by a linear combination of a set of predictors ($X_1 \ldots X_k$). Each predictor coefficient (*B*) indicates the change expected in the outcome variable as the value of that predictor increases by one unit, holding the other variables constant. The standardized coefficient of each predictor variable (ß) indicates the change expected in the standard deviations of the outcome variable associated with a one-standard-deviation increase in that predictor variable. OLS regression was used to model overall self-disclosure breadth and consistency.

Logistic Regression. Logistic regression is appropriate for models in which the outcome variable is dichotomous (e.g., 0 vs. 1). Logistic regression estimates the natural log of the predicted probability of being a case ($\hat{p}$), and is expressed as:

$$\ln\left(\frac{\hat{p}}{1-\hat{p}}\right) = B_0 + B_1X_1 + B_2X_2 + \ldots + B_kX_k$$

Each predictor coefficient (*B*) indicates the change expected in $\ln\left(\frac{\hat{p}}{1-\hat{p}}\right)$ as the value of that predictor increases by one unit, holding the other variables constant. To ease interpretation, the coefficients are transformed into odds ratios (OR) by expressing both sides of the regression equation in terms of exponentiated *e* (approximately 2.72). That is, for a coefficient *B* = .60, the corresponding OR = $e^{.60}$ = 1.82. This indicates that a one-unit increase in the value of the predictor is associated with a 1.82 probability of being a case (the outcome variable). This can also be expressed in percentages, with values greater than 1 indicating percent increase and values lower than 1 indicating percent decrease. OR = 1.82 indicates an 82% increase in the probability of being a case; OR = .82 indicates an 18% decrease in that probability. Logistic regression was used to model overall self-disclosure depth (dichotomized), religious identification, religious self-disclosure depth (dichotomized), and religious self-disclosure consistency.

***Negative Binomial Regression*.** The third regression type used in these analyses was negative binomial regression, a variation of Poisson regression. The Poisson and negative binomial regressions model count data, which consist of zeros and nonnegative integers, and are generally positively skewed (Hayes, 2005, p. 364). The mean and variance parameters of a Poisson distribution are assumed to be equal, reflecting a positively skewed distribution when the mean is low, and approximating a normal (symmetrical) distribution as the mean increases (Cohen, et al., 2003, p. 526; Coxe, West, & Aiken, 2009). Negative binomial regression is an extension of Poisson regression with less restrictive assumptions.

The Poisson and negative binomial regression models estimate the natural logarithm of the predicted count and are expressed as

$$\ln(\hat{\mu}) = B_0 + B_1X_1 + B_2X_2 + \ldots + B_kX_k$$

Each predictor coefficient (*B*) indicates the change expected in $\ln(\hat{\mu})$ as the value of that predictor increases by one unit, holding the other variables constant. Similar to logistic regression, the coefficients are transformed into incidence rate ratios (IRR) by expressing both sides of the equation in terms of exponentiated *e*. That is, for a regression coefficient *B* = .13, the corresponding IRR = $e^{.13}$ = 1.14. This indicates that a one-unit increase in the value of the predictor is associated with a rate (or count) 1.14 times the original value. As with ORs, IRRs can be expressed in terms of percent change. That is, IRR = 1.14 indicates that a one-unit increase in the independent variable is associated with a 14% increase in the rate of the dependent variable. Conversely, IRR = .86 indicates a 14% decrease in the dependent variable (Atkins & Gallop, 2007; Cohen, et al., 2003; Coxe, et al., 2009). Negative binomial regression was used to model overall self-disclosure quantity and religious self-disclosure quantity.

CHAPTER 4

RESULTS

Results of statistical analyses are presented in this chapter. Overall self-disclosures are discussed in the first section, followed by religious self-disclosures in the second section. Each section begins with descriptive statistics, which provide an overview of the self-disclosure dimensions. Next, associations between each self-disclosure dimension and each predictor measure are evaluated (bivariate associations). Last, to address the hypotheses and research questions, these associations are assessed using regression models that account for the influence of control variables.

I. Overall Self-Disclosure

Dependent Variable Summary Statistics

***Quantity*.** The content analysis quantified information presented in 573 public MySpace profiles. Coders split the content of each profile into a series of utterances, which ranged from 1 to 829 per profile (M = 104.28, SD = 88.04). They determined whether each utterance was a self-disclosure. Self-disclosure utterances ranged from 1 to 805 per profile (M = 100.61, SD = 84.83). Since some utterances (i.e., photos, graphics) could be assigned into more than one self-disclosure category, the total number of self-disclosures ranged from 1 to 875 per profile (M = 108.74, SD = 94.83). This was the measure of self-disclosure quantity, and it was positively-skewed (see Appendix C, Figure C.1). In all, coders identified 59,751 utterances, of which 53,315 were self-

disclosure utterances; since some self-disclosure utterances were coded into more than one self-disclosure category, the coders identified a total of 60,940 self-disclosures.

***Breadth*.** Each self-disclosure utterance was coded into one of 11 self-disclosure categories (more than one in the case of photos or graphics). Descriptive statistics for all self-disclosure categories are presented in Table 5. More than one-fourth of all self-disclosures concerned media preferences (*n* = 16,288, 26.73%), with the next two largest categories being biographic information (*n* = 12,328, 20.23%), and interests, pastimes, and habits (*n* = 9,514, 15.61%). Religion was referenced in 942 (1.55%) self-disclosures. Nearly all profiles contained self-disclosure(s) relating to biographic information (*n* = 572, 99.83%), romantic relationships (n = 569, 99.30%), and nonromantic relationships (*n* = 560, 97.73%). Religion-related self-disclosure appeared in 69.46% (*n* = 398) profiles.

The number of self-disclosure categories represented in a profile constituted that profile's breadth. Breadth ranged from 1 to 11, with a mean across all profiles of 8.21 (*SD* = 1.34), meaning that the average profile owner disclosed information about him/herself in just over 8 of the 11 content categories. The distribution of self-disclosure breadth was negatively skewed (see Appendix C, Figure C.2).

Table 5

*Summary Statistics for Self-Disclosure Categories (*N *= 573)*

Self-disclosure category	Overall				Per profile			
	Total	% of all discl.	Profiles	% of profiles	*M*	*SD*	Min.	Max.
Media preferences	16,288	26.73	517	90.23	28.43	33.97	0	241
Other biographic	12,328	20.23	572	99.83	21.51	19.97	0	176
Interests, pastimes, habits	9,514	15.61	548	95.64	16.60	19.06	0	153
Education, work	6,741	11.06	538	93.89	11.76	10.84	0	153
Other relationships (non-romantic)	6,459	10.60	560	97.73	11.27	14.15	0	119
Romantic relationships	4,119	6.76	569	99.30	7.19	14.94	0	224
Physical appearance	3,437	5.64	549	95.81	6.00	9.99	0	164
Religion	942	1.55	398	69.46	1.64	3.18	0	47
Money, material possessions	777	1.28	322	56.20	1.36	4.46	0	99
Current events and affairs	217	.36	75	13.09	.38	1.49	0	14
Other	118	0.00	55	9.60	.21	.90	0	13

Table 6

*Self-Disclosure Frequencies at Three Depth Levels (*N = *573)*

Depth level	Overall			Per profile			
	Total	% of all disclosure utterances	Profiles	*M*	*SD*	Min.	Max.
1	51,332	96.28	573	93.90	66.01	1	296
2	1,975	3.70	259	3.98	10.96	0	220
3	8	0.02	4	0.10	.19	0	3

***Depth*.** Each self-disclosure utterance was assigned a depth score (1 = superficial, 2 = intermediate, 3 = deep). Most self-disclosure utterances were superficial (*n* = 51,332, 96.28%), a small proportion were intermediate (*n* = 1,975, 3.70%), and only a few were deep (*n* = 8, .02%). Descriptive statistics for the three depth levels are presented in Table 6.

Mean depth ranged from 1.00 to 1.53 per profile (*M* = 1.03, *SD* = .06). For purposes of further analysis, this variable was dichotomized, with 0 signifying depth mean of 1 (314, 54.8%), and 1 signifying depth mean greater than 1 (259, 45.2%).

Table 7

*Frequency of Self-Disclosure Consistency (Survey and Profile) in Self-Disclosure Categories (*N = *573)*

Self-disclosure category	Consistent	Inconsistent	Missing	Proportion consistent
Gender	564	4	5	.99
Age	553	20	0	.97
Ethnicity	366	28	179	.93
Height	357	49	167	.88
Drink	252	54	267	.82
Religion	283	71	219	.80
Smoke	246	62	265	.80
Body type	280	79	214	.78
Education	363	108	102	.77
Relationship status	391	174	8	.69
Income	96	98	379	.50

Consistency. Consistency between self-disclosures in the profile and the survey was assessed for 11 fixed profile fields (gender, age, relationship status, height, body type, ethnicity, religion, smoke, drink, education, and income). Summary statistics for each of the 11 consistency categories are presented in Table 7. Disclosures concerning gender (.99), age (.97), and ethnicity (.93) were most consistent. The three least consistent categories were education (.77), relationship status (.69), and income (.50).

Consistency proportion ranged from 0 to 1.00 per profile, with a mean of .84 (*SD* = .16). This means that the average profile owner's disclosures matched his or her survey responses on just over 8 of the 11 categories assessed. This distribution was negatively skewed (see Appendix C, Figure C.3).

Correlations. Table 8 presents correlation coefficients computed between the four self-disclosure dimensions (columns 10–12). Correlations between self-disclosure quantity, breadth, and depth ranged from $r = .36$ to $r = .43$, and were statistically significant ($p < .001$). The correlation between consistency and quantity was weaker but significant ($r = .10$, $p = .02$). The other two correlations with consistency were not significant (breadth: $r = .01$, $p = .91$; depth: $r = -.07$, $p = .11$). Overall, these analyses showed that although some of the self-disclosure dimensions were correlated, the four functioned independently of one another.

Bivariate Associations

Gender. There was a tendency for women's profiles to contain more self-disclosures ($M = 116.61$, $SD = 83.25$) than men's profiles ($M = 101.82$, $SD = 103.59$), $t(571) = 1.87$, $p = .06$. A Mann-Whitney U test was significant, $U = 3.50$, $z = -3.50$, $p < .001$ (see Appendix C, Table C.1).

Women's profiles contained deeper self-disclosures ($M = .51$, $SD = .50$) than men's profiles ($M = .40$, $SD = .50$), $t(571) = -2.68$, $p < .008$. A Mann-Whitney U test was also significant: $U = 36325.50$, $z = -2.67$, $p = .008$ (see Table C.1). There also was a significant correlation between self-disclosure depth and gender ($r = .11$, $p = .008$) (see Table 8, column 1). There were no statistically significant gender differences in self-disclosure breadth or consistency.

Subjective Well-Being. Correlations between self-disclosure dimensions and satisfaction with life were small ($r = -.01$ to $r = -.04$) and not statistically significant (Table 8, column 7). Correlations between two of the self-disclosure dimensions and

Table 8

*Correlation Coefficients for Dimensions of Overall Self-Disclosure, Independent, and Control Measures (*N *= 573)*

			1	2	3	4	5	6	7	8	9	10	11	12
Control	1	Gender	—											
	2	Age	.04	—										
	3	Ethnicity	.01	.12**	—									
	4	Family income	−.05	−.03	.21**	—								
	5	Education	.10*	.49**	.12**	.21**	—							
	6	SNS frequency	.07	−.04	.11**	.12**	.18**	—						
Predictor	7	Satisfaction w/ life	−.06	.00	.06	.10*	.07	.06	—					
	8	Purpose in life	−.02	.00	−.01	.12**	.18**	.06	.34**	—				
	9	Risk-taking	−.17**	−.07	−.04	−.03	−.13**	.03	.12**	.15**	—			
Outcome	10	Quantity	.08	−.01	.04	.07	.08	.14**	−.03	.09*	.00	—		
	11	Breadth	.00	−.04	.06	−.01	−.01	.10*	−.02	.08	.04	.43**	—	
	12	Depth	.11**	−.01	−.07	−.03	−.07	.03	−.01	.00	.08	.41**	.36**	—
	13	Consistency	.06	−.02	.12**	.09*	.09*	.13*	−.04	.13**	−.09*	.10*	.01	−.07

* $p < .05$. ** $p < .01$.

purpose in life were significant, although weak: self-disclosure quantity (r = .09, p = .03), and self-disclosure consistency (r = .13, p = .001) (Table 8, column 8). This suggests that those who reported having more purpose in life tended to disclose more in their profiles, and they tended to do so more consistently, than those who reported not having as much purpose in their lives.

Risk-Taking. There were no statistically significant differences in self-disclosure dimensions across levels of risk-taking (see Appendix C, Table C.2). There were no significant correlations between self-disclosure dimensions and risk-taking (see Table 8, column 9).

Control Measures. Correlation coefficients were calculated for each of the control variables and self-disclosure dimensions (see Table 8). There were no significant correlations between age and any of the self-disclosure dimensions. Ethnicity (column 3) was weakly correlated with self-disclosure consistency (r = .09, p = .03), suggesting that White profile owners disclosed more consistently than Non-White profile owners. There were no correlations between any of the self-disclosure dimensions and family income or education. There were weak positive correlations between frequency of SNS use (column 6) and self-disclosure quantity (r = .14, p < .001), breadth (r = .10, p = .01), and consistency (r = .09, p = .03).

Table 9

Summary of Regression Analyses Predicting Self-Disclosure Dimensions by Gender

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Quantity	.13	.06	1.14*	27.30***	6	573
Breadth	−.09	.10	−.03	20.07***	7	573
Depth	.60	.19	1.82**	112.41***	7	573
Consistency	.02	.01	.05	3.42**	7	573

Note: For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. For **breadth** and **consistency**, ordinary least squares regression; ß: Standardized *B*. For **depth**, logistic regression; OR: odds ratio. Gender, age, ethnicity, family income, education, SNS frequency, and disclosure quantity (breadth), or disclosure breadth (depth and consistency), depending on the outcome variable, were entered as control variables in each equation.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Multivariate Associations and Hypothesis Testing

Gender. A summary of analyses examining the associations between gender and each of the self-disclosure dimensions are presented in Table 9 (for the individual regression models, see Tables C.3–C.6 in Appendix C). There was a positive association between gender and self-disclosure *quantity* ($B = .13$, $SE = .06$, $p = .03$). Women's self-disclosure quantity was predicted to be 14% higher than men's. Thus, H 1A was supported.

There was a positive association between gender and self-disclosure *depth* ($B = .60$, $SE = .19$, $p = .001$). Women's profiles were 82% more likely than men's profiles to contain at least one non-superficial self-disclosure. Thus, H 1C was supported: women

disclosed more intimately than men.

There were no associations between gender and self-disclosure *breadth* ($B = -.09$, $SE = .10$, $p = .38$; RQ 1B), nor *consistency* ($B = .02$, $SE = .01$, $p = .22$; RQ 1D).

Subjective Well-Being. A summary of analyses examining the associations between well-being (satisfaction with life and purpose in life) and each of the self-disclosure dimensions are presented in Table 10 (for individual regression models, see Tables C.7–C.10 in Appendix C).

Addressing RQ 2A, there was a negative association between *satisfaction with life* and self-disclosure *quantity* ($B = -.14$, $SE = .07$, $p = .04$). A one-unit increase in satisfaction with life was associated with a 13% *decrease* in the rate of self-disclosure quantity. Addressing RQ 3A, a positive association was found between *purpose in life* and self-disclosure *quantity* ($B = .16$, $SE = .06$, $p = .007$). A one-unit increase in purpose in life was related to an 18% *increase* in the rate of self-disclosure quantity.

Neither satisfaction with life ($B = -.08$, $SE = .11$, $p = .46$; RQ 2B) nor purpose in life ($B = .14$, $SE = .10$, $p = .14$; RQ 3B) predicted self-disclosure *breadth*. Neither satisfaction with life ($B = .04$, $SE = .20$, $p = .84$; RQ 2C) nor purpose in life ($B = -.10$, $SE = .18$, $p = .59$; RQ 3C) predicted self-disclosure *depth*.

Addressing RQ 2D, there was a negative association between satisfaction with life and self-disclosure *consistency* ($B = -.03$, $SE = .01$, $p = .02$). Profile owners who were less satisfied with their lives disclosed more consistently across survey and the online profile. Addressing RQ 3D, there was a positive association between purpose in life and self-disclosure *consistency* ($B = .04$, $SE = .01$, $p = .001$). Profile owners who reported having more purpose in their lives disclosed more consistently in the survey and their

online profiles.

Table 10

Summary of Regression Analyses Predicting Self-Disclosure Dimensions by Satisfaction With Life and Purpose In Life

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Quantity						
Satisfaction with life	−.14	.07	.87*			
Purpose in life	.16	.06	1.18**	35.69***	8	573
Breadth						
Satisfaction with life	−.08	.11	−.03			
Purpose in life	.14	.10	.06	15.87***	9	573
Depth						
Satisfaction with life	.04	.20	1.03			
Purpose in life	−.10	.18	.91	112.70***	9	573
Consistency						
Satisfaction with life	−.03	.01	−.11*			
Purpose in life	.04	.01	.15**	4.24***	9	573

Note: For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. For **breadth** and **consistency**, ordinary least squares regression; ß: Standardized *B*. For **depth**, logistic regression; OR: odds ratio. Gender, age, ethnicity, family income, education, SNS frequency, and disclosure quantity (breadth), or disclosure breadth (depth and consistency), depending on the outcome variable, were entered as control variables in each equation.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 11

Summary of Regression Analyses Predicting Self-Disclosure Dimensions by Risk-Taking

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Quantity	.03	.05	1.03	27.58***	7	573
Breadth	.05	.07	.03	17.60***	8	573
Depth	.28	.14	1.32*	116.68***	8	573
Consistency	−.02	.01	−.07	3.36**	8	573

Note: For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. For **breadth** and **consistency**, ordinary least squares regression; ß: Standardized *B*. For **depth**, logistic regression; OR: odds ratio. Gender, age, ethnicity, family income, education, SNS frequency, and disclosure quantity (breadth), or disclosure breadth (depth and consistency), depending on the outcome variable, were entered as control variables in each equation.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Risk-Taking. A summary of analyses examining the associations between risk-taking and each of the self-disclosure dimensions is presented in Table 11 (for the individual regression models, see Tables C.11–C.14 in Appendix C). There was no association between risk-taking and self-disclosure *quantity* ($B = .03$, $SE = .05$, $p = .60$). Thus, H 4A was not supported. There was also no association between risk-taking and self-disclosure *breadth* ($B = .05$, $SE = .07$, $p = .49$; RQ 4B); nor between risk-taking and self-disclosure consistency ($B = -.02$, $SE = .01$, $p = .09$; RQ 4D).

Risk-taking did predict self-disclosure *depth* ($B = .28$, $SE = .14$, $p = .04$). A one-unit increase in risk-taking was associated with a 32% increase in the likelihood of having at least one non-superficial self-disclosure in the profile, supporting H 4C.

Combined Predictors. A final regression model was constructed for each of the self-disclosure dimensions, combining all of the significant predictors identified in the

preceding analyses with the control measures (see Tables C.15–C.17 in Appendix C). In this combined analysis, self-disclosure *quantity* was predicted by gender (B = .14, SE = .06, p = .03), satisfaction with life (B = −.14, SE = .07, p = .04), and purpose in life (B = .16, SE = .06, p = .007).

Self-disclosure *depth* was predicted by gender (B = .67, SE = .19, p = .001), and risk-taking (B = .28, SE = .14, p = .04). Self-disclosure *consistency* was predicted by satisfaction with life (B = −.03, SE = .01, p = .02), purpose in life (B = .05, SE = .01, p < .001), risk-taking (B = −.02, SE = .01, p = .04).

II. Religious Self-Disclosure

Dependent Variable Summary Statistics

Identification. A majority of the sample (353, 61.6%) disclosed a religious identity in the "Religion" field.

Quantity. Nearly 70% of the profiles contained at least one religious self-disclosure (398, 69.5%; see Table 5). Religious self-disclosures ranged from 0 to 47 within individual profiles (M = 1.64, SD = 3.18). The distribution of religious self-disclosure quantity was positively-skewed (see Figure D.1 in Appendix D).

At the same time, however, only 30.2% of the profiles contained any religious self-disclosures *outside* the "Religion" field. This means that the vast majority of profile owners identified their religious affiliation using only the predetermined labels of the "Religion" field. Table 12 presents the frequencies of religious self-disclosure, in total and excluding the single "Religion" field identification.

Table 12

*Frequencies of Religious Self-Disclosure Quantity, Total and Excluding "Religion" Field Identification (*N = *573)*

	Total				Excluding "Religion" Field Identification		
	Frequency	Percent	Cumulative Percent		Frequency	Percent	Cumulative Percent
0	175	30.5	30.5	0	400	69.8	69.8
1	241	42.1	72.6	1	60	10.5	80.3
2	59	10.3	82.9	2	43	7.5	87.8
3	36	6.3	89.2	3	24	4.2	92.0
4	19	3.3	92.5	4	14	2.4	94.4
5	12	2.1	94.6	5	12	2.1	96.5
6	11	1.9	96.5	6	4	.7	97.2
7	4	.7	97.2	7	1	.2	97.4
8	3	.6	97.7	8	3	.5	97.9
9	1	.2	97.9	9	1	.2	98.1
10	1	.2	98.1	10	2	.3	98.4
11	2	.3	98.4	11	1	.2	98.6
12	1	.2	98.6	12	1	.2	98.8
13	1	.2	98.8	13	2	.3	99.1
14	2	.3	99.1	14	1	.2	99.3
15	1	.2	99.3	15	1	.2	99.5
16	1	.2	99.5	16	1	.2	99.7
17	1	.2	99.7	31	1	.2	99.8
32	1	.2	99.8	46	1	.2	100.0
47	1	.2	100.0				

Table 13

Correlations, Sample Sizes, Means, and Standard Deviations for Religious Self-Disclosure Dimensions

	N	*M*	*SD*	1	2	3
1 Religious Identification	573	.62	.49	—		
2 Religious Quantity	573	1.64	3.18	.29**	—	
3 Religious Depth	398	.11	.31	−.05	.38**	—
4 Religious Consistency	354	.80	.40	.19**	.12*	.08

* $p < .05$. ** $p < .01$.

***Depth*.** Religious self-disclosure depth was calculated for the profiles that contained at least one religious self-disclosure (398, 69.5%). Depth ranged from 1 (superficial) to 2 (intermediate) ($M = 1.05$, $SD = .16$). The distribution of self-disclosure depth was positively skewed. For purposes of further analyses, this variable was dichotomized, with 0 signifying depth mean of 1 (354, 88.9%), and 1 signifying depth mean greater than 1 (44, 11.1%).

***Consistency*.** Religious self-disclosure consistency was calculated for the profiles in which religious affiliation was identified in the "Religion" field. A majority of the profile owners who identified an affiliation in their profiles did so consistently with their survey identification (283, 80.0%). Religious self-disclosure consistency was analyzed as a dichotomous variable with a mean of .80 ($SD = .40$).

***Correlations*.** Identifying a religious affiliation (religious identification) was positively correlated with the quantity and consistency of religious self-disclosure (quantity: $r = .29$, $p < .001$; consistency: $r = .19$, $p < .001$). Religious self-disclosure

quantity was also positively correlated with religious self-disclosure depth ($r = .38$, $p < .001$), and with religious self-disclosure consistency ($r = .12$, $p = .03$) (see Table 13).

Bivariate Associations

Religiosity. Religiosity was a composite measure that consisted of religious salience, belief in God, and religious service attendance. Religiosity was positively associated with religious *identification*, $F(3, 572) = 10.70$, $p < .001$, self-disclosure *quantity*, $F(3, 572) = 9.87$, $p < .001$, and *consistency*, $F(3, 572) = 3.29$, $p = .02$ (see Table 14, top half).[2]

Kruskall-Wallis tests likewise showed significant associations between religiosity and religious identification χ^2 (3) = 30.55, $p < .001$; quantity, χ^2 (3) = 55.08, $p < .001$; and between religious self-disclosure consistency, χ^2 (3) = 103.80, $p < .001$ (see Table 14, bottom half).[3]

Religiosity was significantly correlated with religious self-disclosure dimensions: religious identification ($r = .20$, $p < .001$), quantity ($r = .20$, $p < .001$), and consistency ($r = .54$, $p < .001$) (see Table 15, column 7).

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[2] Post-hoc comparisons showed significant differences in religious identification means at the Bonferroni-adjusted significance level ($p = .003$) between the least religious and the most religious ($p = .001$), as well as the moderately nonreligious and the most religious ($p < .001$). For quantity: between the least religious and the most religious ($p = .001$), between the moderately nonreligious and the most religious ($p = .001$), and between the moderately religious and the most religious ($p = .002$). Post-hoc comparisons on religious self-disclosure consistency did not indicate any significant differences by religiosity.

[3] Post-hoc comparisons showed significant differences between the most religious and each of the three religiosity levels on self-disclosure quantity (lowest: $U = 9205.50$, $z = 5.66$, $p < .001$; moderately low: $U = 6735.50$, $z = 5.10$, $p < .001$; moderately high: $U = 11397.00$, $z = 4.59$, $p < .001$). Post-hoc comparisons showed significant differences between the least religious and the moderately high religious ($U = 1042.50$, $z = 3.09$, $p = .002$), and the most religious ($U = 2440.50$, $z = 10.04$, $p < .001$); and between the most religious and the moderately low in religiosity ($U = 1832.00$, $z = 8.19$, $p < .001$), and the moderately high in religiosity ($U = 4598.50$, $z = 5.95$, $p < .001$).

Table 14

Religious Self-Disclosure Means and Mean Ranks by Religiosity

	Religious Self-Disclosure Dimensions							
	n	Identification	*n*	Quantity	*n*	Depth	*n*	Consistency
Means (SD)								
Non-religious	99	.52 (.50)	99	.87 (1.23)	55	.11 (.32)	99	.85 (.14)
Moderately nonreligious	73	.44 (.50)	73	.81 (1.02)	41	.05 (.22)	73	.87 (.13)
Moderately religious	109	.54 (.50)	109	1.06 (1.66)	69	.07 (.26)	109	.84 (.15)
Most religious	292	.72 (.45)	292	2.33 (4.13)	233	.13 (.34)	292	.88 (.15).
df		3		3		3		3
F		10.70***		9.87***		1.27		3.29*
Mean ranks								
Non-religious	99	258.09	99	228.66	55	199.21	51	108.88
Moderately nonreligious	73	236.09	73	227.91	41	187.21	32	124.50
Moderately religious	109	265.58	109	253.99	69	191.92	58	161.12
Most religious	292	317.53	292	333.88	233	203.98	213	206.35
df		3		3		3		3
χ^{2} [a]		30.55***		55.08***		3.80		103.80***

Note: "Mean ranks" indicates the mean of ranked medians.

[a] Kruskal-Wallis test.

* $p < .05$. *** $p < .001$

Correlations With Independent Measures. Correlation coefficients for relationships between dimensions of religious self-disclosure and the independent variables are presented in Table 15. Religious privacy (column 8) was correlated negatively with religious identification ($r = -.10$, $p = .01$), quantity ($r = -.21$, $p < .001$), and consistency ($r = -.20$, $p < .001$). Negative perception of organized religion (column 9) was negatively correlated with religious identification ($r = -16$, $p < .001$), quantity ($r = -.14$, $p = .001$), and consistency ($r = -.30$, $p < .001$). There were no significant correlations between negative perception of religious people and the dimensions of religious self-disclosure (column 10). Friendship group religiosity (column 11) was positively correlated with religious identification ($r = .23$, $p < .001$), religious self-disclosure quantity ($r = .22$, $p < .001$), depth ($r = .21$, $p < .001$), and consistency ($r = .12$, $p = .02$).

Correlations With Control Measures. Religious self-disclosure depth was negatively correlated with education ($r = -.11$, $p = .03$) (see Table 15, column 5). Frequency of SNS use was positively correlated with religious self-disclosure identification ($r = .10$, $p = .02$), quantity ($r = .13$, $p = .001$), and consistency ($r = .21$, $p < .001$).

Table 15

Correlation Coefficients for Dimensions of Religious Self-Disclosure, Independent and Control Measures

			N	1	2	3	4	5	6	7	8	9	10	11
Control	1	Gender		—										
	2	Age		.04	—									
	3	Ethnicity		.01	.12**	—								
	4	Family income		−.05	−.03	.21**	—							
	5	Education		.10*	.49**	.12**	.21**	—						
	6	SNS frequency		.07	−.04	.11**	.12**	.18**	—					
Predictor	7	Religiosity		.07	−.03	−.19**	−.09*	−.04	.05	—				
	8	Religious privacy		.13	.32	.13**	.07	.04	.04	−.37**	—			
	9	Neg. perc. of org. rel.		−.05	.11**	.11**	.06	.13**	.00	−.55**	.36**	—		
	10	Neg. perc. of rel. people		−.03	−.00	.03	.04	.06	−.03	−.11**	.07	.23**	—	
	11	Religious friends		.06	−.04	−.07	−.04	−.04	.03	.45**	.27**	−.27**	−.09*	—
Outcome		Religious Identification	573	.04	−.00	−.03	.05	.06	.10**	.20**	−.10*	−.30**	−.10	.23**
		Religious Quantity	573	.03	−.01	.05	−.01	.06	.13**	.20**	−.21**	−.14**	−.06	.22**
		Religious Depth	398	−.03	−.09	−.01	−.01	−.10*	.02	−.01	−.08	.00	.03	.12**
		Religious Consistency	354	.04	−.00	−.03	.06	.05	.21**	.54**	−.20**	−.30**	−.10	.21**

* $p < .05$. ** $p < .01$.

Table 16

Summary of Regression Analyses Predicting Religious Self-Disclosure Dimensions by Religiosity

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Religious Identification	.41	.08	1.51***	81.97***	8	573
Religious Quantity	.32	.03	1.37***	173.32***	8	573
Religious Depth	.26	.17	1.30	16.88*	8	398
Religious Consistency	1.40	.17	4.06***	3.36**	8	354

Note: For **identification**, **depth**, and **consistency**, logistic regression; OR: odds ratio. For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. Gender, age, ethnicity, family income, education, SNS frequency, and non-religious quantity (quantity), non-religious depth (depth), or non-religious consistency (consistency), depending on the outcome variable, were entered as control variables in each equation. * $p < .05$. ** $p < .01$. *** $p < .001$.

Multivariate Associations and Hypothesis Testing

Religiosity. Religiosity predicted *identification*, increased disclosure *quantity*, and likelihood of *consistency* (see Table 16; for individual regression models, see Appendix D, Tables D.1–D.4). A one-unit increase in religiosity was associated with a 37% increase in the likelihood that an individual would identify a religious affiliation in his or her profile ($B = .32$, $SE = .03$, $p < .001$), thus supporting H 5A. With respect to disclosure quantity, a one-unit increase in religiosity was associated with a 50% increase in the rate of religious disclosure ($B = .41$, $SE = .05$, $p < .001$), supporting H 5B.

Hypothesis H 5C was not supported because no significant relationship between religiosity and religious disclosure *depth* was found ($B = .26$, $SE = .17$, $p = .12$).

Finally, a one-unit increase in religiosity was associated with a 406% increase in the likelihood that the profile owner's online religious identification would be consistent with his or her survey-reported religious identity ($B = 1.40$, $SE = .17$, $p < .001$), supporting H 5D.

Religiosity × Religious Privacy. The interaction between religiosity and religious privacy predicted religious *quantity* and the *depth* of religious self-disclosure (see Table 17; for individual regression models, see Appendix D, Tables D.5–D.8). Religious individuals who believed religion to be a private matter self-disclosed religiously at lower rates than religious individuals who did not subscribe to this belief ($B = -.16$, $SE = .05$, $p = .002$). Figure 4 illustrates this interaction, as predicted in H 6B. Similarly, religious individuals who believed religion to be a private matter self-disclosed religiously at less depth than religious individuals who did not think that religion was a private matter ($B = -.68$, $SE = .24$, $p = .01$). Figure 5 illustrates this interaction, as predicted by H 6C.

The interactions between religiosity and religious privacy did not predict religious *identification* ($B = -.06$, $SE = .09$, $p = .52$) or religious *consistency* ($B = .09$, $SE = .18$, $p = .62$), so H 6A and 6D were not supported.

Table 17

Summary of Regression Analyses Predicting Religious Self-Disclosure Dimensions by Religious Privacy

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Religious Identification						
Religious privacy	−.24	.12	.78*			
Religiosity × Religious privacy	−.06	.09	.94	76.56***	10	573
Religious Quantity						
Religious privacy	−.28	.06	.75***			
Religiosity × Religious privacy	−.16	.05	.85**	194.24***	10	573
Religious Depth						
Religious privacy	−.06	.26	.94			
Religiosity × Religious privacy	−.68	.24	.51**	29.60**	10	398
Religious Consistency						
Religious privacy	−.13	.24	.88			
Religiosity × Religious privacy	.09	.18	1.10	121.67***	10	354

Note: For **identification**, **depth**, and **consistency**, logistic regression; OR: odds ratio. For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. Gender, age, ethnicity, family income, education, SNS frequency, and non-religious quantity (quantity), non-religious depth (depth), or non-religious consistency (consistency), depending on the outcome variable, were entered as control variables in each equation.
* $p < .05$. ** $p < .01$. *** $p < .001$.

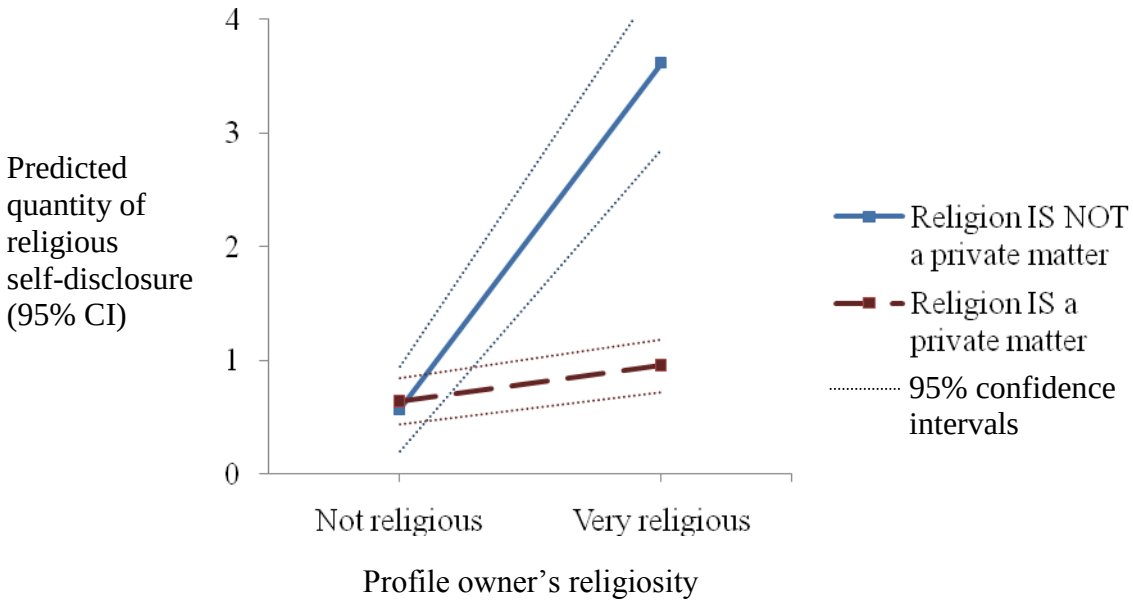


Figure 4 Predicted quantity of religious self-disclosure as a function of religiosity and religious privacy (95% confidence intervals).

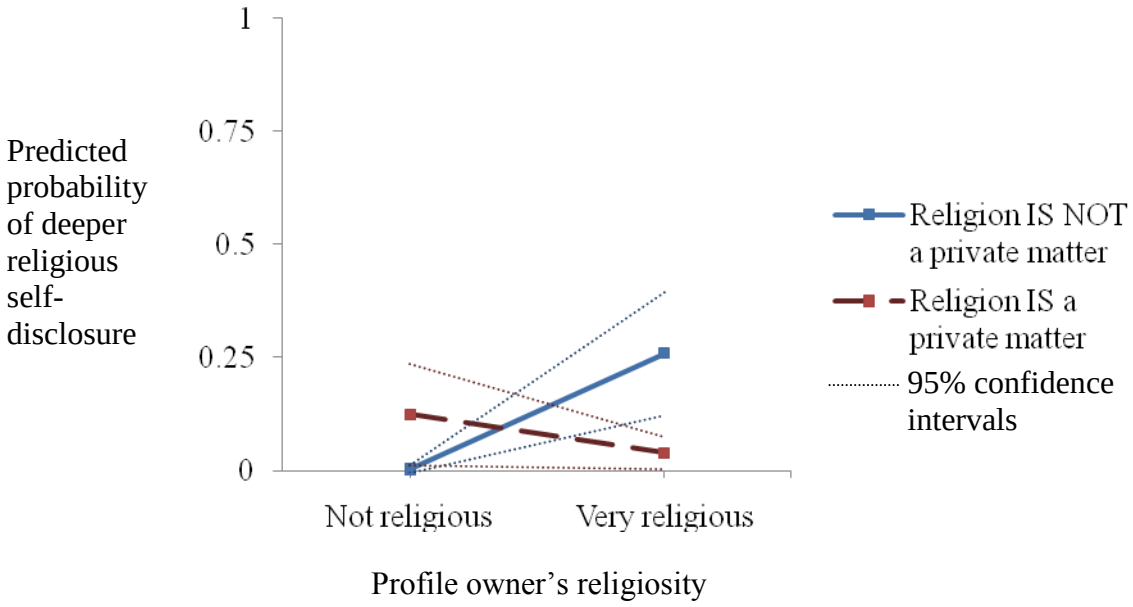


Figure 5 Predicted probability of non-superficial (deeper than 1) religious self-disclosure as a function of religiosity and religious privacy (95% confidence intervals).

***Religiosity* × *Negative Perception of Organized Religion*.** The interaction between religiosity and negative perception of organized religion predicted religious *identification* and religious self-disclosure *quantity* (Table 18; for individual regression models, see Appendix D, Tables D.9–D.12).

Those who were religious but had a negative perception of organized religion were less likely than those who did not have such a negative perception to disclose their religious identity in their profiles ($B = -.29$, $SE = .12$, $p = .02$). Figure 6 illustrates this interaction, which supported H 7A. Likewise, religious individuals who had a negative perception of organized religion were expected to disclose less about religion in their profiles than those who did not harbor such negative perceptions ($B = -.22$, $SE = .07$, $p = .001$). Figure 7 illustrates this interaction, which supported H 7B.

The interaction between religiosity and negative perception of organized religion was not predictive of religious self-disclosure depth ($B = -.39$, $SE = .23$, $p = .09$), nor of religious self-disclosure *consistency* ($B = -.28$, $SE = .22$, $p = .20$). H 7C and H 7D were not supported.

Table 18

Summary of Regression Analyses Predicting Religious Self-Disclosure Dimensions by Negative Perception of Organized Religion

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Religious Identification						
Negative perception of org. religion	−.38	.16	.69*			
Religiosity × Negative perception of org. religion	−.29	.12	.75*	77.79***	10	573
Religious Quantity						
Negative perception of org. religion	−.05	.09	.96			
Religiosity × Negative perception of org. religion	−.22	.07	.80**	160.96***	10	573
Religious Depth						
Negative perception of org. religion	.34	.30	1.40			
Religiosity × Negative perception of org. religion	−.40	.23	.67	20.70*	10	398
Religious Consistency						
Negative perception of org. religion	−.14	.33	.87			
Religiosity × Negative perception of org. religion	−.28	.22	.76	122.51***	10	354

Note: For **identification**, **depth**, and **consistency**, logistic regression; OR: odds ratio. For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. Gender, age, ethnicity, family income, education, SNS frequency, and non-religious quantity (quantity), non-religious depth (depth), or non-religious consistency (consistency), depending on the outcome variable, were entered as control variables in each equation.
* $p < .05$. ** $p < .01$. *** $p < .001$.

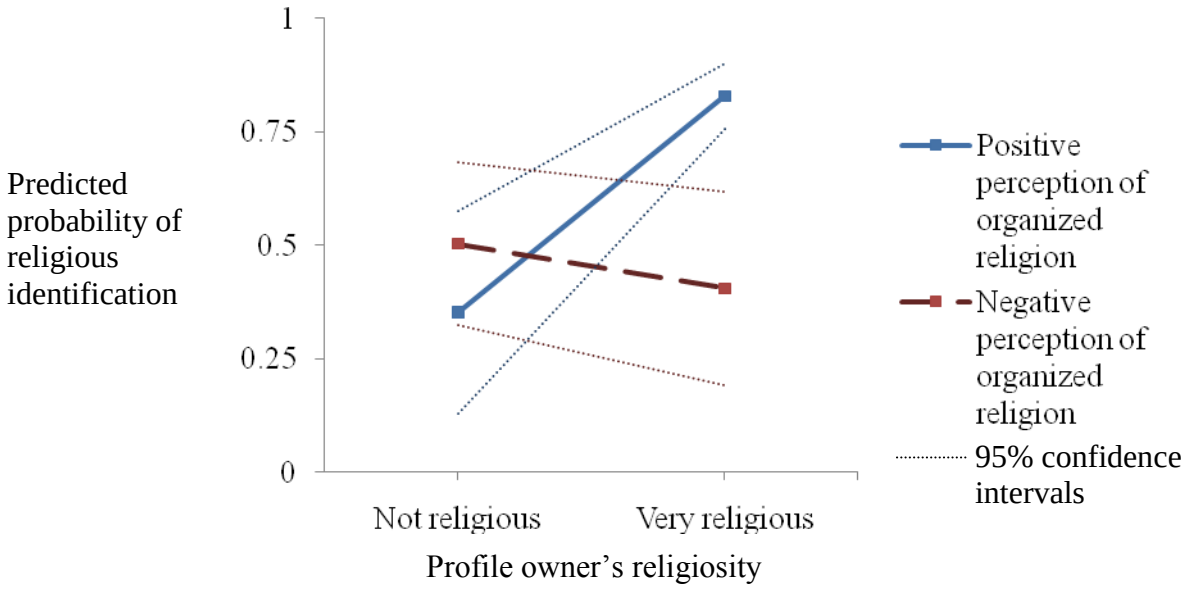


Figure 6 Predicted probability of religious identification as a function of religiosity and negative perception of organized religion (95% confidence intervals).

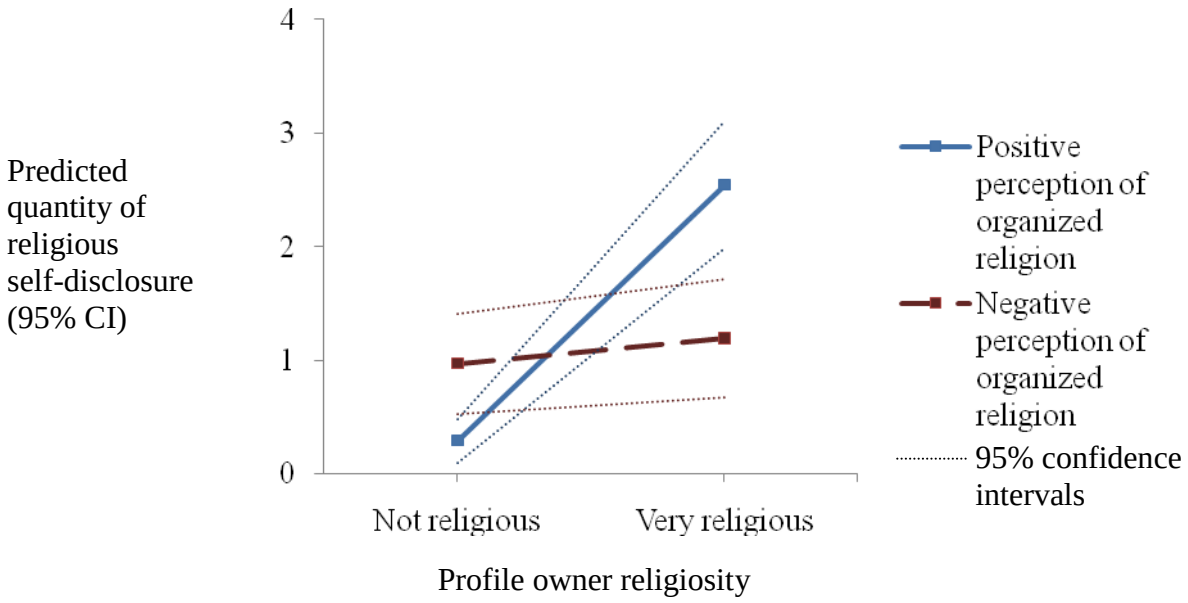


Figure 7 Predicted quantity of religious self-disclosure as a function of religiosity and negative perception of organized religion (95% confidence intervals).

Religiosity × Negative Perception of Religious People. The interaction between religiosity and negative perception of religious people predicted the likelihood of religious *identification* (see Table 19). Those who were religious but agreed that religious people were sometimes too negative and judgmental were less likely to identify religiously in their online profiles than those who were equally as religious but did not hold such negative perceptions about religious people ($B = -.27$, $SE = .12$, $p = .02$). Figure 8 illustrates this interaction, which supported H 8A.

The interaction between religiosity and negative perception of religious people was not predictive of religious self-disclosure *quantity* ($B = -.08$, $SE = .07$, $p = .27$), nor for religious self-disclosure *consistency* ($B = .21$, $SE = .20$, $p = .29$). The model predicting religious self-disclosure *depth* was not statistically significant, LR $\chi^2(10) = 17.91$, $p = .06$. Thus, H 8B–D were not supported. For individual regression models, see Appendix D, Tables D.13–D.16.

Table 19

Summary of Regression Analyses Predicting Religious Self-Disclosure Dimensions by Negative Perception of Religious People

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Religious Identification						
Negative perception of religious people	−.08	.13	.92			
Religiosity × Negative perception of rel. people	−.27	.12	.77*	77.79***	10	573
Religious Quantity						
Negative perception of religious people	−.02	.07	.98			
Religiosity × Negative perception of rel. people	−.08	.07	.93	151.93***	10	573
Religious Depth						
Negative perception of religious people	.26	.26	1.29			
Religiosity × Negative perception of rel. people	−.15	.25	.86	17.91+	10	398
Religious Consistency						
Negative perception of religious people	−.05	.25	.96			
Religiosity × Negative perception of rel. people	.21	.20	1.24	122.15***	10	354

Note: For **identification**, **depth**, and **consistency**, logistic regression; OR: odds ratio. For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. Gender, age, ethnicity, family income, education, SNS frequency, and non-religious quantity (quantity), non-religious depth (depth), or non-religious consistency (consistency), depending on the outcome variable, were entered as control variables in each equation. + $p < .10$. * $p < .01$. *** $p < .001$.

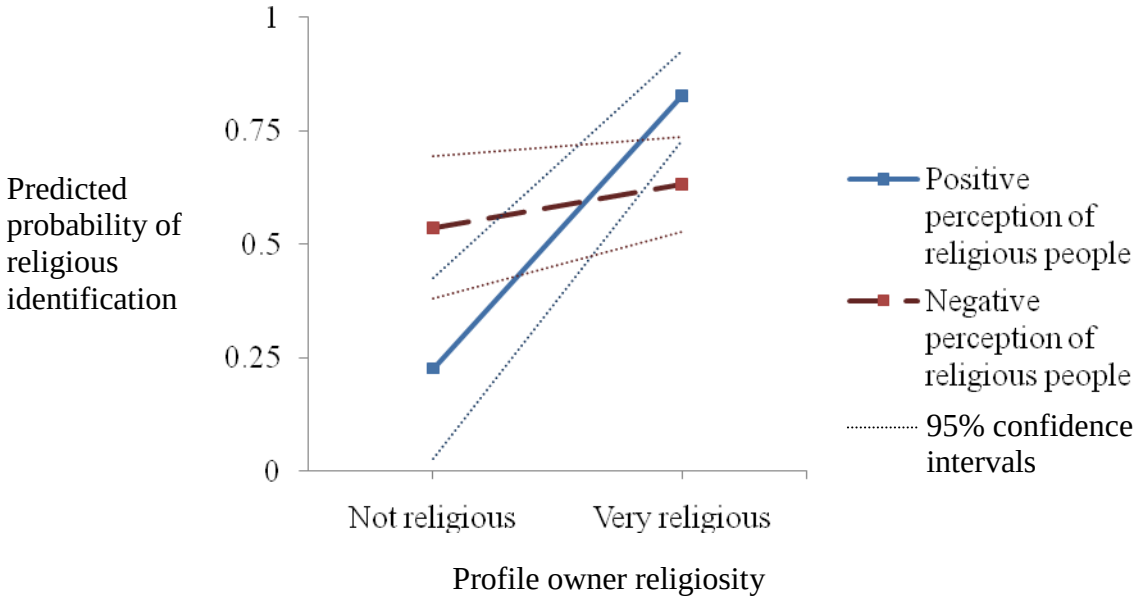


Figure 8 Predicted probability of religious identification as a function of religiosity and negative perception of religious people (95% confidence intervals).

Friendship Group Religiosity. The religiosity of one's friendship group was directly associated with religious *identification*, religious self-disclosure *quantity*, and religious self-disclosure *depth*. There were no associations between religious self-disclosure and the *interaction* of one's personal religiosity with the religiosity of one's friendship group (see Table 20; for individual regression models, see Appendix D, Tables D.17–D.20).

Friendship group religiosity predicted religious *identification* ($B = 1.08$, $SE = .27$, $p < .001$). Profile owners with all religious friends were 194% more likely to identify their religious affiliations than profile owners with no religious friends. This lent support to H 9A. The interaction between religiosity and friendship group religiosity did not predict the likelihood of identification ($B = -.01$, $SE = .24$, $p = .96$), so H 10A was not supported.

Friendship group religiosity predicted religious self-disclosure *quantity* ($B = .61$, $SE = .16$, $p < .001$). Profile owners with all religious friends disclosed religiously at a rate 85% higher than profile owners without religious friends. This supported H 9B. The interaction between religiosity and friendship group religiosity was not predictive of religious self-disclosure quantity ($B = .14$, $SE = .14$, $p = .32$), so H 10B was not supported.

Friendship group religiosity predicted religious self-disclosure *depth* ($B = 1.73$, $SE = .56$, $p = .002$). Profile owners with all religious friends were 462% more likely to disclose about religiosity in more than superficial terms. This supported H 9C. The interaction with religiosity was not significant ($B = .05$, $SE = .50$, $p = .92$), so H 10C was not supported.

Table 20

Summary of Regression Analyses Predicting Religious Self-Disclosure Dimensions by Friendship Group Religiosity

Dimension	*B*	*SE B*	IRR, OR, or ß	LR χ^2 or *F*	*df*	*N*
Religious Identification						
Friendship group religiosity	1.08	.27	2.94***			
Religiosity × Friendship group religiosity	−.01	.24	.97	87.90***	10	573
Religious Quantity						
Friendship group religiosity	.78	.15	2.17***			
Religiosity × Friendship group religiosity	.14	.14	1.15	178.79***	10	573
Religious Depth						
Friendship group religiosity	1.73	.56	5.62**			
Religiosity × Friendship group religiosity	.05	.50	1.05	27.73**	10	398
Religious Consistency						
Friendship group religiosity	.28	.50	1.32			
Religiosity × Friendship group religiosity	.67	.43	1.96	123.35***	10	354

Note: For **identification**, **depth**, and **consistency**, logistic regression; OR: odds ratio. For **quantity**, negative binomial regression; IRR: Incidence Rate Ratio. Gender, age, ethnicity, family income, education, SNS frequency, and non-religious quantity (quantity), non-religious depth (depth), or non-religious consistency (consistency), depending on the outcome variable, were entered as control variables in each equation. ** $p < .01$. *** $p < .001$.

The *consistency* of religious self-disclosure was not associated with friendship group religiosity, either directly (B = .27, SE = .50, p = .12), nor when interacted with religiosity (B = .67, SE = 43, p = .12). H 10D was not supported.

Table 21 presents a summary of all hypotheses, research questions, and findings.

Table 21

Summary of Hypotheses and Research Questions With Results

Predictor; Hy. / RQ	Outcome variable	Predicted association	Result
Gender (women)			
H 1A	Quantity	Positive	***Supported***
RQ 1B	Breadth		*No association*
H 1C	Depth	Positive	***Supported***
RQ 1D	Consistency		*No association*
Satisfaction with life			
RQ 2A	Quantity		***Negative association***
RQ 2B	Breadth		*No association*
RQ 2C	Depth		*No association*
RQ 2D	Consistency		***Negative association***
Purpose in life			
RQ 3A	Quantity		***Positive association***
RQ 3B	Breadth		*No association*
RQ 3C	Depth		*No association*
RQ 3D	Consistency		***Negative association***
Risk-taking			
H 4A	Quantity	Positive	*Not supported*
RQ 4B	Breadth		*No association*
H 4C	Depth	Positive	***Supported***
RQ 4D	Consistency		*No association*

Continued next page

Table 21, continued

Predictor; Hy. / RQ	Outcome variable	Predicted association	Result
Religiosity			
H 5A	Religious Identification	Positive	***Supported***
H 5B	Religious Quantity	Positive	***Supported***
H 5C	Religious Depth	Positive	*Not supported*
H 5D	Religious Consistency	Positive	***Supported***
Religiosity × Religious Privacy			
H 6A	Religious Identification	Negative	*Not supported*
H 6B	Religious Quantity	Negative	***Supported***
H 6C	Religious Depth	Negative	***Supported***
H 6D	Religious Consistency	Negative	*Not supported*
Religiosity × Negative perception of organized religion			
H 7A	Religious Identification	Negative	***Supported***
H 7B	Religious Quantity	Negative	***Supported***
H 7C	Religious Depth	Negative	*Not supported*
H 7D	Religious Consistency	Negative	*Not supported*
Religiosity × Negative perception of religious people			
H 8A	Religious Identification	Negative	***Supported***
H 8B	Religious Quantity	Negative	*Not supported*
H 8C	Religious Depth	Negative	*Not supported*
H 8D	Religious Consistency	Negative	*Not supported*
Friendship group religiosity			
H 9A	Religious Identification	Positive	***Supported***
H 9B	Religious Quantity	Positive	***Supported***
H 9C	Religious Depth	Positive	***Supported***
Religiosity × Friendship group religiosity			
H 10A	Religious Identification	Positive	*Not supported*
H 10B	Religious Quantity	Positive	*Not supported*
H 10C	Religious Depth	Positive	*Not supported*
H 10D	Religious Consistency	Positive	*Not supported*

CHAPTER 5

DISCUSSION

Proponents of online self-disclosure extol its capacity for facilitating relationships between like-minded peers through which individuals affirm and develop interests and identities beyond what is possible offline (e.g., Horst, Herr-Stephenson, & Robinson, 2009). Others caution that disclosing personal information on the Internet leaves young people vulnerable to unsolicited advances or harassment (e.g., Wolak, et al., 2008; Ybarra, et al., 2007).

This dissertation adds contextual information to what we already know about young people's communication on the Internet. It provides an extensive account of what emerging adults self-disclose in their online profiles, drawing on a sample of 573 online profiles and more than 60,000 content units classified into more than a dozen topic and depth categories. The dissertation also identifies some of the demographic and psychological attributes that predict specific characteristics of these young people's disclosures. These attributes predict how much young people say about themselves, the number of topics they cover, the intimacy of what they say, and how consistent what they say is with what they reveal in other contexts. The study also identifies the personal and self-presentational characteristics that predict the incidence, quantity, and quality of emerging adults' religious self-disclosures.

Characteristics of Overall Self-Disclosure

***Self-Disclosure Quantity*.** The average MySpace profile contained approximately 100 self-disclosures, although some contained as many as 700 or 800 self-disclosures. More than one in four of these self-disclosures concerned the profile owner's media preferences—the music he or she listened to, the television shows or movies he or she enjoyed watching. Also prominent were self-disclosures that fit into the "Other biographic" category, the second-most-frequent self-disclosure category (approximately 20% of all self-disclosures). Examples of "Other biographic" self-disclosures included, "I live in Knightdale," and "I love frosted Corn Flakes."

More specific biographic categories ("Interests, pastimes, habits;" "Education, work") ranked immediately below the broader biographic category, accounting for approximately 11 and 16% of all self-disclosures, respectively. A smaller number of self-disclosures were about relationships, both romantic and non-romantic, each category accounting for 6 or 7% of self-disclosures. The three least frequent self-disclosure categories were "Religion, spirituality, values," "Money and possessions," and "Current events and trends," each accounting for fewer than 2% of the disclosures.

The frequencies of these categories suggest how salient each of these subjects is in representing and articulating young people's identities. Media—music, television, movies—are central to how young people identify their identities in these profiles. This can be attributed to at least two factors. From a technical standpoint, MySpace facilitates and encourages the disclosure of media preferences by specifically allocating four of the seven "Interests" fields to media preferences ("Music," "Movies," "Television," and "Books"). A site-specific norm is at play here, therefore, that expects profile users to

present their identities, at least in part, by naming their favorite media. From a developmental perspective, media play a key role in young people's socialization and identity development. Adolescents and young adults intimately interact with media fare, appropriating some of the messages they see and hear, rejecting other messages, and in the process defining and articulating who they are and who they want to become (Steele & Brown, 1995).

The emerging adults who are the subjects of this study live in a media-saturated world. Media products such as musical artists, television shows, and movies (they identified favorite books much less frequently in these profiles than other kinds of media), form a common language for demarcating the cultural spheres within which these individuals' identities reside. These young people readily identify themselves as fans of Lil Wayne, *The Notebook*, or Casting Crowns. Such media references—understood universally by their peers or relevant peer groups—serve as convenient shorthand for expressing their identities.

Other important identity categories include interests and pastimes, school and work, and other biographical information. Relationships, both romantic and non-romantic, rank below these categories. One of the reasons for this lower standing of the relationship categories may be that the MySpace friend lists and profile message walls were not included in this analysis. Both of these components likely communicate considerable information about these young adults' most significant relationships.

The three categories that are apparently the least salient for articulating young adults' identities are religion and spirituality, money and possessions, and current events and trends. The low ranking of religion is not unexpected, since religion is not a frequent

topic of conversation among young people (Smith, 2005, 2009). More surprising, given the materialistic character of their culture, is the infrequency with which these emerging adults talk about money and material possessions to communicate their identities. Those who do may display a brand logo as the background for their profile (e.g., the Juicy Couture logo), or mention specific products in describing themselves (e.g., "My favorite cologne is Burberry"). Finally, while some young people identify with political causes or newsworthy events (e.g., they may express an anti-Iraq war sentiment or they may write about supporting American troops), such topics do not seem to make enough of an impact on most of their lives to warrant being mentioned in their online profiles.

***Self-Disclosure Breadth*.** The average profile contains self-disclosures from between eight and nine of the 11 topic categories, suggesting that many profile owners disclose quite broadly and cover a majority of the categories in their profiles. From a technical perspective, the MySpace profile is structured to encourage broader self-disclosures, with several fields directly corresponding to the self-disclosure topic categories measured in this analysis.

A drawback of the composite breadth measure used here is that it does not distinguish between low-frequency and high-frequency self-disclosure categories. For instance, a category that was represented by a single self-disclosure in the computation of the breadth measure (e.g., "My favorite cologne is Burberry") was equated with a category represented by multiple self-disclosures (e.g., "I live in Knightdale," "I love frosted Corn Flakes," "I went to Costa Rica in 2006," "Everyone knows me to be a very outspoken person," etc.). If the threshold for a topic category's inclusion in the breadth measure was set higher than one, more variance in breadth may have been observed. This

may have reflected more accurately the actual breadth with which profile owners self-disclosed in these profiles.

***Self-Disclosure Depth*.** The vast majority of what these young people communicated about themselves in their profiles was superficial. Of the more than 50,000 self-disclosures coded, more than 96% were determined to be superficial, 4% were intermediate, and only 8 were coded as deep (see Table 6). This makes particular sense in light of the preceding discussion of salient and less-salient self-disclosure categories. Self-disclosures that identify favorite movies, the schools one has attended, or the places he or she has visited, all tend to be superficial. Since these are the types of self-disclosures that predominate in these profiles, the overwhelming frequency of low depth scores is not surprising.

The parameters of this study may have influenced the depth at which profile owners disclosed. The self-disclosures analyzed here were all presented in public profiles, with profile owners likely targeting an audience of both intimate friends and non-intimate acquaintances as they crafted their profile content. It is possible that an analysis of *private* profiles would have yielded an overall deeper self-disclosure level than was found here. Alternately, it may be that self-disclosures in online profiles in general tend to be relatively superficial, and that this analysis accurately accounts for self-disclosure depth in both public and private online profiles. Researchers have suggested that in even in offline contexts deep self-disclosure is infrequent (e.g., Pearce & Sharp, 1973; Duck, et al., 1991). It is possible that the low intimacy of online self-disclosures found in this analysis reflects the relative infrequency with which intimate self-disclosures occur in general.

***Self-Disclosure Consistency*.** The measure of self-disclosure consistency was based on a comparison of 11 self-disclosures presented in the "Details" component with the corresponding responses in the survey. Results show that profile owners were fairly consistent in their self-disclosures, with an average consistency proportion of .84. At the same time, however, 70% of MySpace profiles contained at least one self-disclosure that was inconsistent with the profile owner's survey responses.

Taken together, these observations suggest that although many online profile owners sometimes stretch the truth about aspects of their identities, they generally do not use their profiles to take on fake or highly embellished identities. Other research also suggests that online identity experiments among young users of the Internet are rare (e.g., Gross, 2004). Work investigating the content of dating profiles likewise showed that although many profiles contain some deceitful information, these are generally not pervasive (Toma, et al., 2008). Since offline friends typically make up most of the SNS audience, friends' online "warranting" likely influences the typical consistency with which online profile owners disclose their identities (Walther & Parks, 2002).

In sum, these descriptive findings reveal some tension in young adults' online profile self-disclosures. The breadth with which young people self-disclose is often extensive, with many discussing a wide range of topics as they identify themselves. But while the disclosures are broad, depth is rare, with most profile owners employing superficial self-disclosures to identify themselves. The topics to which they devote most of their self-disclosures tend to be more innocuous than topics that are less frequent. Favorite media and biographic information are disclosed often, but much less space is allotted to such topics as religion, money, and current events. Media, in fact, seem to be

used as a form of identity currency, a commonly understood shorthand that stands in place of fuller descriptions of one's identity.

The norm, therefore, seems to be to present oneself as an interesting, multifaceted individual while avoiding deep disclosures. In this, online self-disclosures tend to reflect the standards of face-to-face interactions. If deeper self-disclosures expose weaknesses and leave one vulnerable, then most online users aim to present themselves as complex yet impervious individuals who are in control of their lives and their self-presentations.

Predictors of Overall Self-Disclosure

Next, this study analyzed the self-disclosures summarized above in relation to the profile owners' personal characteristics. Findings showed that gender, subjective well-being, and risk-taking predict how young people self-disclose in their online profiles.

Gender. This study shows that women tend to disclose more than men in online profiles, and that they tend to do so more intimately than men. On average, women's profiles contained 15 more self-disclosures than men's profiles, and were 82% more likely than men's profiles to contain at least one non-superficial self-disclosure. There were no gender differences, however, in how broadly or how consistently women and men self-disclosed. Even though they self-disclose more and more intimately, women appear to cover a similar range of topics as men in their online profiles, and they do so as consistently across different contexts as men.

Gender differences in communication are likely the result of both biological and cultural factors. Dindia (2006) has argued that biological differences between men and women give rise to "cultural conventions, including gender roles, the division of labor, patriarchy" (p. 16), that amplify and reinforce the role that biological differences might

initially play in gendered communication behaviors. Historically, scientific assertions of gender differences have often been harnessed to justify systems that privileged men over women (Wood & Dindia, 1998). The scope of this study does not include an examination of why women disclose more and more intimately than men. Future research should move beyond simple assertions of gender differences to examine the biological and cultural mechanisms that contribute to these online self-disclosure differences.

Subjective Well-Being. The existing literature suggested a tenuous link between subjective well-being and self-disclosure, whereas this study showed that satisfaction with life and purpose in life—two indicators of well-being—independently predict self-disclosure quantity and consistency. Those who were less satisfied with life tended to self-disclose more in their online profiles, and do so more consistently, than those who were more satisfied with life. This suggests that a variation of the social compensation mechanism might be at work (Kraut, et al., 2002).

The social compensation hypothesis states that those who are not as well socially adjusted will use the Internet in ways that help them overcome their social shortcomings. It is impossible to assert here what precipitates evaluations of lower life satisfaction, or if social anxiety, introversion, or other social challenges contribute to lower life satisfaction scores. It may be that those who are less satisfied with their lives perceive their online profiles as an escape, a means of reaching out to others to augment their socially or otherwise unsatisfactory offline situations, and that this tendency manifests itself in longer profiles. Perhaps increased self-disclosures in online profiles are an indication of socially compensating for a range of unhappy circumstances that people encounter in their lives.

This line of reasoning is further supported by the finding that the less satisfied also tend to have more consistent self-disclosures than their more satisfied peers. If consistency can be taken as a measure of sincerity or seriousness about the profile and its function, then being more consistent in self-disclosure would suggest that those who are less satisfied with life may be more serious about utilizing their online profiles in a more sincere, serious way. The online profiles may be for these individuals important tools of social enhancement; accordingly, the self-presentation they engage in is honest and consistent with how they self-present in other contexts. Conversely, those MySpace users who are more satisfied with their lives may not feel the need to augment their realities as much with their online profiles. Perhaps these individuals, being more secure in their self-concepts, approach their online self-disclosures more lightheartedly and allow themselves to be more carefree about the consistency with which they present their identities in their profiles.

Although satisfaction with life was moderately positively correlated with purpose in life, these two measures were associated in *opposite* directions with self-disclosure quantity and consistency. Individuals who reported more purpose in life disclosed more and they disclosed more consistently in their profiles, than individuals who reported less purpose in life. This suggests that where self-disclosure is concerned, these two dimensions of well-being—satisfaction with life and purpose in life—represent two unique characteristics that independently and distinctively relate to how much and how consistently individuals self-disclose. This pattern of results also suggests that the purpose in life measure, apart from assessing the well-being construct, may also be reflecting an underlying trait of meticulousness. Respondents who score higher on

purpose in life may tend to be both more deliberate about their life plans in general, and tend to be more diligent about more specific tasks such as constructing their online profiles.

It is notable that no associations between either of the well-being measures and self-disclosure breadth or depth were found. Previous studies suggested that negative psychosocial adjustment is related to deeper, more risky online disclosures (Peter & Valkenburg, 2006; Valkenburg & Peter, 2007; Ybarra, et al., 2005). These studies, however, relied on respondents' self-reports of self-disclosure. The present analysis, which used objective measures of self-disclosure depth, did not provide evidence for the association between well-being and self-disclosure depth.

***Risk-Taking*.** The findings did show an association between affinity for risk-taking and self-disclosure depth. Individuals who expressed greater affinity for risk-taking were more likely to self-disclose intimately than those who did not like to take risks. This finding matched the expectation that intimate self-disclosure may expose one to risk (Petronio, 2002), and that those who are predisposed to sensation-seeking disclose in more depth than those who are not so inclined (Aron, 2004; Franken, et al., 1990). Since deeper online self-disclosure has been linked to an increased probability of online harassment (e.g., Ybarra, et al., 2007), these findings suggest that certain individuals, namely those who are more risk-taking or sensation seeking, may be predisposed to engaging in the type of online self-disclosures that sometimes elicit unwanted online advances.

Indeed, higher risk-taking youth may be at higher risk for online harassment. This suggests that initiatives that aim to educate youth about safe Internet practices should

target higher risk-takers, mindful that these individuals might process and respond to persuasive messages differently than their less risk-taking peers (e.g., Stephenson, 2003).

A considerable limitation to the risk-taking-related findings reported here is the one-item measure of risk-taking used in this study. The association between risk-taking and self-disclosure depth certainly deserves further scrutiny. Future research should rely on more robust measurement of risk-taking and sensation-seeking.

***Combined Predictors*.** Self-disclosure research has traditionally examined unique dimensions of this phenomenon, such as breadth, depth, honesty, and valence (e.g., Altman & Taylor, 1973; Wheeless & Grotz, 1976). Some recent online communication research, however, has treated self-disclosure as an omnibus concept, ignoring the possibility that individual dimensions of self-disclosure may be uniquely related to its predictors (e.g., Peter, et al., 2005). This study clearly showed that self-disclosure dimensions operate independently in online profiles. The distinctions between self-disclosure dimensions continue to be valid in Internet communication and researchers of self-disclosure in online contexts should continue maintaining the conceptual and empirical distinctions between these dimensions.

Given these distinct dimensions of self-disclosure, future research should aim to determine more specifically which self-disclosure dimensions are associated with the beneficial and detrimental consequences of online self-disclosure. Studies have already linked some specific self-disclosures with particular outcomes. For instance, quantity and intentionality of self-disclosure has been linked to perceived success in online dating (Gibbs, et al., 2006), while sexual self-disclosure to strangers has been linked with increased probability of sexual solicitations (Ybarra, et al., 2007). The findings reported

here support the idea that it is particular types of online self-disclosures, and not self-disclosures in general, that are related to specific beneficial or detrimental consequences.

Summary. Findings reported in the previous section showed that, in general, profile owners tend to self-disclose broadly but superficially. This part of the analysis examined associations between individual characteristics and self-disclosure patterns. Breadth, that is, the number of topics covered in a profile, does not appear to vary across segments of the population. This suggests that all profile owners tend to present themselves as well-rounded individuals by using a wide range of disclosure topics.

Certain individuals, however, do appear inclined to self-disclose in larger quantities, more intimately, and less consistently. Women, people who are less satisfied with life, and those with more purpose in life, tend to self-disclose in greater quantity. Women and risk-takers tend to self-disclose more intimately. Individuals who are less satisfied with life and those who have more purpose in life disclose less consistently.

Online self-disclosure can be a double-edged sword. It facilitates the development of relationships and it can also pose risks. Associations between profile owner attributes and self-disclosure characteristics show that some individuals may be more predisposed than others to online self-disclosure and, by extension, the beneficial and risky consequences of online self-disclosure may disproportionately affect some segments of the population. Studies investigating the potential benefits and risks of online disclosure, as well as programs designed to educate Internet users about these consequences, should be tailored to reflect what is known about the individual and social characteristics associated with specific self-disclosures.

Characteristics of Religious Self-Disclosure

This study showed that religious self-disclosures constituted only a small portion of all self-disclosures contained in emerging adults' online profiles. More than 30% of the profiles contained no religious self-disclosures. Using the "Religion" field to display one's religious identity or affiliation was the most popular means of religious self-disclosure, with nearly 40% of the profiles containing this type of religious disclosure. Only the remaining 30% of the profiles contained self-disclosures beyond this "Religion" field. Thus, fewer than one in three profile owners said something about religion on their own, outside the single-word, predetermined-list field that was specifically designated for this purpose. The "Who I'd like to meet" and "Heroes" fields were the next most frequent locations for such disclosures. "God," "Jesus," or more detailed designations, such as, "My upmost hero is Jesus Christ," sometimes were placed in these fields. Some profile owners placed scripture verses in their "Quote" fields, or linked their profiles to a scripture verse generator. Others decorated their profiles with graphics that depicted crosses, angels, demons, or other religion- or spirituality-inspired images.

The depth of the relatively rare religious self-disclosure also tended to be superficial, although the overall mean depth of religious self-disclosures was slightly higher (M = 1.05) than the overall mean depth of all self-disclosures (M = 1.03). Furthermore, most of the religious identifications found in the "Religion" field were consistent with the profile owners' religious identifications in the survey. A majority of the profile owners did not shift their religious identifications based on the context in which they were disclosing.

In sum, religion constituted an infrequently used identity marker in emerging adults' online profiles. Those who self-disclosed religiously tended to do so through the "Religion" field. Religious self-disclosures were slightly less superficial than all self-disclosures. Religious identifications online tended to match disclosers' religious identifications on the survey.

These findings echo Smith's (2009) conclusions about the frequency and quality of religion as a topic of conversation among emerging adults: "religion actually doesn't come up often" (p. 144). Smith observed, moreover,

> Whatever subjects friends do talk about, religious beliefs and interests are simply not among them—beyond perhaps finding out that someone else is, say Catholic or Jewish. For most emerging adults, that is because religion is simply not important or relevant enough to everyday life to warrant any real discussion. (p. 153)

The absence of religion from face-to-face conversations among friends extends to the general absence and superficiality of religious self-disclosure in online profiles. Young adults much more readily disclose what their favorite television shows are, what cereal they eat in the mornings, or the schools they have attended, than their religious identities. If present at all, religious self-disclosure in online profiles is likely limited to the identification of one's religious affiliation. But this dearth of online religious self-disclosures is not just a simple reflection of the lack of conversations about religion in offline relationships. As this study shows, self-presentational concerns combine to motivate and de-motivate religious self-disclosures in online profiles.

Predictors of Religious Self-Disclosure

Smith (2009) has argued that emerging adults' relative silence about religion is the result of religion being perceived as "simply not a big deal, not something of central importance that most would expect to recurrently come up in discussions" (p. 144). It is likely true that religion does not play a vital enough role in the lives of many young people to be discussed in their online profiles. As the findings of this study demonstrate, however, self-presentational considerations also appear to play a role. Emerging adults are motivated in their religious self-disclosures by a combination of forces that include their own identity, the perceived reactions of the audience, and the context within which they disclose. What variability there is in how young people self-disclose religiously can be attributed, at least in part, to their religiosity, their attitudes toward organized religion and religious people, and the religiosity of their friends.

Religiosity. Since higher religiosity indicates that religion is an important component of one's identity, religiosity is, as expected, predictive of religious self-disclosure. Those who were more religious were more likely than the less religious to identify their religious affiliations in their profiles, they were likely to say more about religion in their profiles, and they were more likely to identify consistently between these profiles and the telephone survey. Religiosity, however, was not related to the depth of religious self-disclosure. This suggests that although they were more likely to talk about religion and to talk about it in greater quantity, the more religious emerging adults were no more likely, on average, than their less religious peers to "bear their souls" about religion in their online profiles.

The findings showing more religious people disclosing more and more

consistently about religion in their profiles raises the question of who, among emerging adults, can be expected to be more religious than their peers? Those who are affiliated with more conservative religious traditions (e.g., evangelical Christians, Latter Day Saints), tend to be more religious (e.g., Smith, 2009). Research has shown that above and beyond affiliation, however, parent religiosity is one of the strongest predictors of teenage and emerging adult religiosity (King, Elder, & Whitbeck, 1997; Smith, 2005, 2009). People who grow up going to church or temple with their parents tend to be more religious as teens and emerging adults than their peers whose parents are not as religious.

Other factors that have been shown to contribute to greater religiosity among emerging adults are engaging in private religious practices (e.g., prayer, scripture reading), having religious experiences, and having fewer doubts about religious beliefs (Smith, 2009). The present study did not consider how these other factors are associated with religious self-disclosure. It is possible that parents' religiosity, for instance, might have less of a connection to emerging adults' religious disclosures than personal religious experiences or the lack of religious doubts. Future research addressing how these other factors might be associated with religious self-disclosure would further contribute to our understanding of both religious development in emerging adulthood, and religious self-disclosure in general.

Religious Privacy. Religion is sometimes thought of as a topic that should not be discussed in public. As Berger (1967) has argued, secularization has marginalized the public influence of religion, and today many regard religion as best situated in the private sphere. Smith (2009) has written that some emerging adults do not talk about religion because they indeed believe that "religion is a private matter not to be bandied about in

group conversation" (p. 153). While many accept and support this position, others contend that religion should play a vital role in the public sphere. Accordingly, this study showed that those who thought of religion as a private matter were less likely to identify religiously in their online profiles, and to say less about religion in their profiles, than those who supported religion's public role.

Attitudes about the privacy of religion were also associated with differential religious self-disclosures among people who were otherwise religiously similar. Those who perceived religion to be a private matter likely believed it to be socially undesirable to present religion publicly. It was predicted that those who were religious but who did not endorse public displays of religion would disclose less religiously than similarly religious respondents who did not see any conflict with religion playing a public role. This study's findings confirmed this prediction. As Figure 4 illustrates, the predicted *quantity* of religious self-disclosure was approximately 1 per profile for those who *were not religious*. It was statistically the same for those who *were religious* but regarded religion as a private matter. Among those who were religious but regarded religion as a public matter, however, predicted self-disclosure quantity was substantially higher, between 3 and 4 per profile.

Similarly, religious privacy attenuated the religious individuals' self-disclosure depth (see Figure 5). Although the probability of disclosing religiously in-depth was small in all instances, those who were religious but for whom religion was not a private matter were more likely than those who were religious but perceived religion to be a private matter to disclose in-depth religiously.

***Negative Perceptions of Organized Religion and Religious People*.** The ways in

which young people disclosed their religious identities in their profiles also reflected attitudes toward religious institutions and religious people. Individuals' religiosities sometimes conflict with the perceptions they hold of religion or religious people. To avoid being associated with the negative image they themselves hold of religion, these individuals shift their presentations away from the ways in which others who are religiously similar present themselves.

This self-presentational shift was observed in the data, with those who were religious yet perceived organized religion negatively having less than a 50% probability of identifying religiously in their profiles. In contrast, those who were equally religious but perceived organized religion positively had a considerably higher, 75% probability of identifying religiously (see Figure 6). The difference was less pronounced, though still noticeable, in the predicted probabilities of identification between those who did and did not perceive religious people negatively (see Figure 8). And whereas those who were religious but held a negative perception of organized religion were predicted to disclose as much as those who were *not religious* (see Figure 7), those who were religious but perceived of organized religion negatively were likely to disclose significantly more than either of these groups.

One aspect of religious identity not considered earlier that might play a role in individuals' self-presentational considerations is the discrepancy between how religious some individuals think they should be, and the actual level of their religiosity. The illustrations of the interactions between religiosity and religious attitudes and perceptions just discussed suggest that individuals who are *not religious* but who *perceive religion positively*, might be the least likely to disclose religiously (Figures 5–8, bottom left of

each figure). While the differences are not statistically significant in all instances, the tendencies are similar: individuals who are *not religious* themselves but who hold religion in some esteem tend to disclose less religiously than those nonreligious individuals who view religion negatively.

Guilt over the inconsistency between their religious "oughts" and the actual shape of their religious lives may be the mechanism that mutes these nonreligious individuals' religious disclosures. Smith (2009) suggested that some young adults are uncomfortable discussing religion because of an "uneasiness about discrepancies between who or what they think they should be religiously, spiritually, or morally and the shape and direction of their actual lives" (p.153). Self-imposed and culturally-imposed *religious expectations* may indeed play a considerable role in how young people communicate about religion. Future studies should focus more attention on such self-presentational motives.

***Friendship Group Religiosity*.** The self-presentational influence of the audience was especially clear in the associations between friendship group religiosity and religious self-disclosure dimensions. With offline friends expected to make up the majority of one's SNS audience, the religious makeup of profile owners' friendship groups served as a robust direct predictor of religious identification, self-disclosure quantity, and depth. Those whose closest friends were religious were nearly three times as likely to identify religiously, and they were nearly six times as likely to disclose in-depth, than those who had no religious friends. The significant direct associations between friendship group religiosity and dimensions of religious self-disclosure underscore the significance of the audience—what the presenter imagines the audience would expect and find acceptable—in potentially shaping the content of the online profile.

Summary. Emerging adults do not disclose much about religion in their online profiles. As Smith (2009) has suggested, the primary reason may be that religion is "mostly a matter of indifference" (p. 145). Thus, we might conclude that religion is rare in online profiles because it does not figure prominently in most young adults' lives. But online profiles are the outcome of self-presentational processes. How emerging adults present themselves religiously is the product of considerations that engage their identities, audiences, and the contextual characteristics of their disclosures. This study showed that young people's religiosities, attitudes toward organized religion and religious people, and their friends' religiosities, are associated with whether they identify religiously, and the extent and quality of how they disclose religiously. This comparison of online disclosures against religion-related survey responses thus provided a nuanced, self-presentation-oriented look at the reasons why young people are more or less inclined to disclose religiously, in their online profiles and, by extension, in their offline lives.

The end result is that, as Smith (2009) has written, "many, if not most, emerging adults do not even know the religious backgrounds or basic beliefs and commitments of their friends. If they do, it is fairly superficial knowledge, like knowing that a friend does or does not believe in God or was raised Christian" (p. 153). This religious "unknowingness" is, of course, a symptom of the religious illiteracy (Prothero, 2007) that is pervasive in the United States.

Prothero (2007) has argued that the American public school system has been overzealous in its eradication of religion from the classroom (see also Nord & Haynes, 1998). American students receive very little instruction in world religions, partly because of school administrators' and teachers' misplaced fear of infringing on the separation of

church and state. Smith (2005) wrote: “most teenagers report that their school teachers avoid discussing religion like the plague” (p. 161). As a result, despite appearing to be quite religious, especially when compared to populations in other wealthy nations (Bertelsmann Stiftung, 2009), people in the United States generally lack the religious understanding and vocabulary to effectively articulate their own religious or nonreligious beliefs and ideas, and to communicate these with one another.

The resulting dearth of communication about religion in online profiles further reinforces this religious illiteracy. Even if a young adult might have some individual religious ideas or questions, he or she is unlikely to share these with friends because, in their profiles and elsewhere, these friends are unlikely to give the impression that they have any religious thoughts themselves.

Sorting out what it means to be religious or nonreligious as an individual and as a society cannot take place without open communication about religious ideas and identities. Religious self-disclosures can serve as entries into a dialogue about religion, spirituality, and the beliefs and practices of variously religious and nonreligious people that inform this society’s religion-related perceptions and misperceptions. Although the findings reported here are not encouraging, online profiles do have the potential to generate a space and a language that might allow individuals to self-disclose and communicate religiously in ways that are unfeasible in offline contexts.

Evidence of this can be found on Facebook, where users can self-disclose religiously with more flexibility than in MySpace. The “Religious Views” field on Facebook is an open-ended field limited to 100 characters. One emerging adult wrote in it, for instance, “Love God, Love Others, Change the World,” in his “Religious Views”

field, while another referenced the parody religion of the Flying Spaghetti Monster, labeling herself as "Pastafarian" (Wan, 2009). The focused yet open-ended nature of Facebook's "Religious Views" field encourages religious self-disclosures that can be tailored to deflect any stigma or negative associations (i.e., negative perceptions of organized religion or religious people) that profile owners might otherwise be hesitant to generate. With no offline equivalent, the "Religious Views" field and the self-disclosures it contains have the capacity to provoke questions, discourse, and the development of religion-related ideas that seem not to be taking place anywhere else. If moving beyond religious illiteracy and "unknowingness" is indeed beneficial, then perhaps online profiles can serve as the incubators of the self-disclosures that might eventually propel this conversation forward.

Limitations and Further Research

The profiles analyzed in this study were collected no more than 60 days before or after their profile owners participated in NSYR's wave 3 interviews. Despite this careful pairing of the two data sources, the exact time order cannot be established and whatever causal links are suggested here must remain speculative. The interpretation of this study's results, informed by conceptual and empirical literature, suggests that survey-reported indicators (e.g., satisfaction with life, religiosity) precede and motivate online disclosures and presentations. As sound as these assertions might appear, the possibility that it is the online disclosures that affect the discloser's well-being, risk-taking, or religiosity, for instance, cannot be rejected.

Experimental research has shown that participants who engaged in online public self-presentations of a particular trait internalized this trait beyond the duration of the

assigned task (Gonzales & Hancock, 2008), suggesting that public self-presentation contributes to the construction of the self-concept. Focus group findings have further suggested that SNS users express their aspirational selves in their profiles (Manago, et al., 2008). Future experimental as well as qualitative studies should continue to address the causal direction of the relationship between the self-concept and online self-disclosure.

This study focused on publicly accessible online profiles. Demographically, the public profile subsample examined here differed little from the full NSYR sample. It is possible, however, that the content of public profiles did not match that of the private profiles not analyzed here. Perhaps users' self-disclosures in profiles not accessible to the general public differ from self-disclosures presented to an open audience. Research has shown that the level of privacy affects the character of self-presentation in which online users engage. In one study, for instance, the presence of an adult monitor curbed the level of sexually explicit and vulgar communication in an adolescent chat room (Subrahmanyam, Smahel, & Greenfield, 2006). Research should investigate the extent to which online users' self-disclosures shift in relation to the privacy/publicity of the disclosed content.

The content examined here was limited to discrete, static self-disclosures outside the context of any ongoing communications of which these may have been a part. The predictors of self-disclosure investigated in this study were likewise conceptualized as fixed, stable variables and their associations with self-disclosure dimensions were modeled as linear and unidirectional. Reality, of course, is much more complex, as the transactional perspective of self-disclosure emphasizes. Dindia (1997) has argued that self-disclosure is an ongoing, transactional process and, as such, one "cannot identify the

'act' of [self-disclosure], its beginning and end" (p. 414). She wrote that fully investigating self-disclosure should entail "explaining the process by which [self-disclosure] developed, not only within the relationship but also within the life-span that contextualizes the relationship" (p. 415). Reis and Shaver (1988) further underscored that self-disclosure processes reflect evolving relationships and experiences. They wrote that a comprehensive understanding of how intimacy develops through self-disclosure "must include fluctuating motives, needs, and strategic concerns that affect … disclosure. It is unsafe to assume that [an individual] has perpetual, constant tendencies towards intimacy that are independent of specific desires, fears, and goals" (p. 376). This more expansive understanding of self-disclosure is as applicable to Internet-mediated communication as it is to the offline communication processes that Dindia (1997) and Reis and Shaver (1988) addressed. Research evidence has shown that online users engage in dynamic, ongoing interactions and self-disclosures with their online friends (e.g., boyd, 2009; Pempek, Yermolayeva, & Calvert, 2009). Future studies employing more sophisticated research methods that account for the interactive nature of online communication should focus on the entirety of the self-presentational work that online profiles facilitate, view these processes from broader developmental and ecological perspectives, and pay particular attention to how users' presentations develop over time.

The self-disclosure consistency measure was somewhat artificial given the extensive self-disclosures in which many of the profile owners engaged. The measure was based on comparisons of, at most, 11 self-disclosures within specific fields in the "Details" component (e.g., "Status," "Religion," "Education"), with corresponding survey responses. Limiting the consistency comparisons to these 11 profile fields ensured

uniform assessment of this dimension across all profiles. But profile owners likely disclosed information referenced in these 11 fields in other parts of their profiles. This information was not included in the calculation of consistency. In addition, when profile owners did not disclose in some of their consistency fields, these items were considered as missing data. At least conceptually, however, a missing item in the profile was inconsistent with one's online self-disclosure on a parallel item. A more comprehensive measure should be developed for use in future studies that assess the consistency between all online disclosures and nondisclosures, and appropriate survey responses.

Finally, the content analysis measures and statistical procedures used here provided a broad overview of what religious self-disclosures in online profiles look like, and what some of the predictors of these disclosures might be. What this account glossed over, however, were any distinctions in the tone or content of these religious self-disclosures. Some profile owners identified themselves as being "Agnostic" or "Atheist" in their "Religion" fields. A few profile owners approached religious ideas somewhat playfully and irreverently. One, for instance, wrote in the "Who I'd like to meet" field, "God, so I can deck him for being such a fuck up." One displayed a graphic with the tagline, "I found Jesus! He was behind the couch!" that was accompanied by silhouettes of Jesus and living room furniture. A few profiles featured graphics that depicted demons and risqué-dressed angels.

The religiosity/spirituality/values category, and likely all the other categories as well, comprised self-disclosures that, with the exception of falling under a common umbrella category, sometimes did not fit together very well. All self-disclosures that communicated something about religion or spirituality, or religiously inspired ideas and

symbols, were counted in the overall tally of religious self-disclosures. The examples cited above represent a much wider range of religious and spiritual (and non-religious and non-spiritual) ideas than this analysis accounted for. These data will be studied further, applying more qualitative methods to account for some of the details and nuance of religious self-disclosure that were missed in this more quantitative analysis.

Conclusion

This study contributes to what is known about emerging adults' self-disclosures in online profiles by providing a comprehensive assessment of self-disclosure dimensions in MySpace profiles from a representative sample of youth in the United States, and by analyzing these in relation to the personal attributes of the profile owners as assessed in a survey. Findings show that gender, subjective well-being, and risk-taking predict the characteristics of overall self-disclosure. Self-presentational concerns related to religiosity, attitudes about religious privacy, organized religion, and religious people, as well as one's friendship group religiosity, predict the characteristics of religious self-disclosure.

In the years since this study began, the critical location for technology-mediated self-disclosures has shifted away from MySpace profiles toward Facebook and Twitter status updates. Self-disclosure practices will undoubtedly evolve further in the years to come. Even as they do, these findings will likely continue being instructive and providing valuable contextual information to those who promote online self-disclosure as beneficial, as well as to those who caution about the risks inherent in the sharing of personal information via the Internet.

APPENDIX A

CODING INSTRUCTIONS

CODING INSTRUCTIONS

I. Introduction

The purpose of this project is to measure *what* people say about themselves online, and to calculate *how much* they reveal about themselves. The primary concept that we will use to describe our focus is **self-disclosure**.

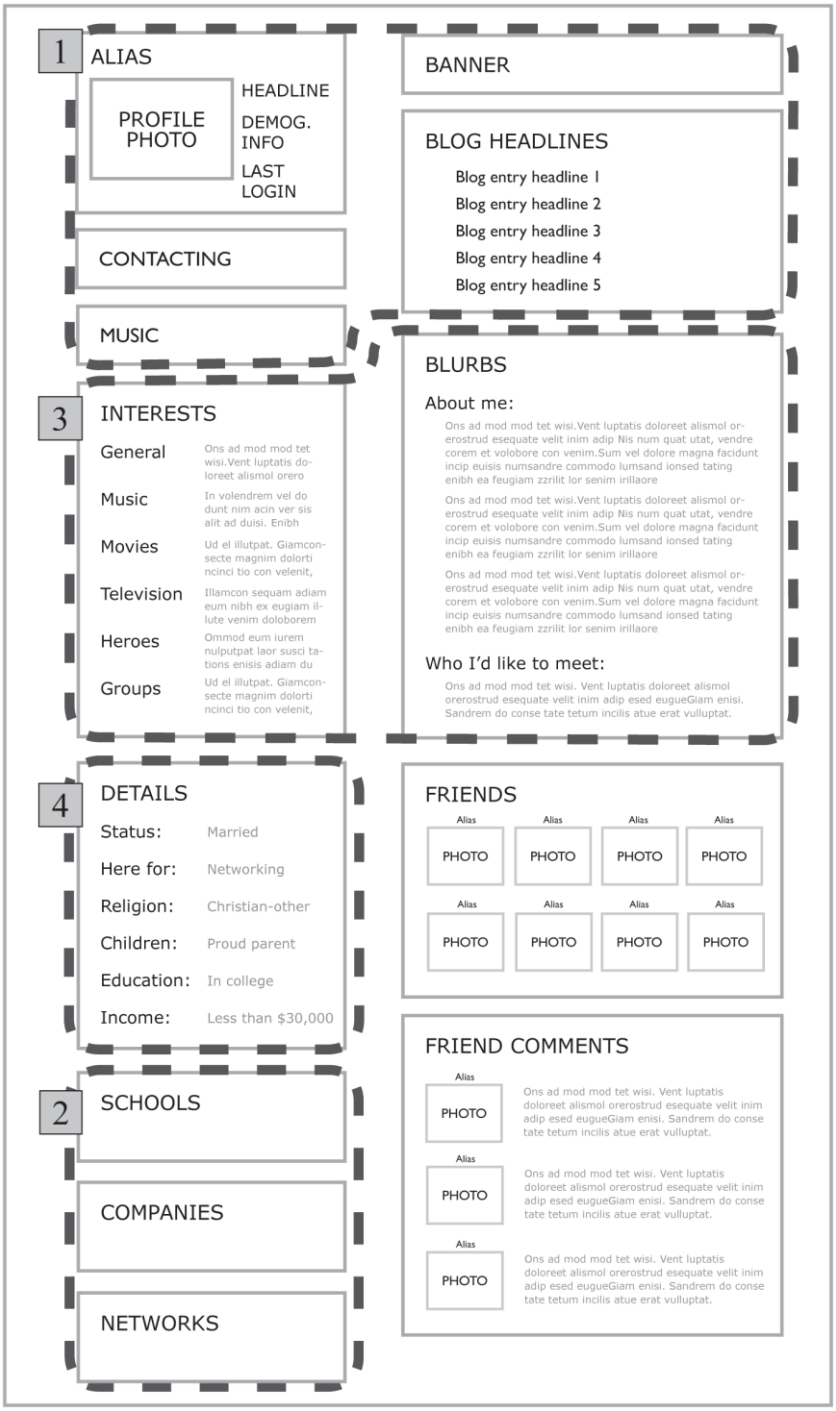
Our goal, therefore, is to identify and quantify people's online self-disclosures. The coding of each profile will entail three successive examinations of the entire profile, to 1) divide its content into a series of utterances, 2) determine whether each utterance is a self-disclosure, and 3) assign each self-disclosure into a series of categories.

This document details each of the steps in the coding process. It is organized into the following 13 sections:

II. Table of Contents

III. Profile Components

For the purposes of this coding analysis, each MySpace profile will be considered to consist of four sections: 1) Top Fields, 2) Bottom Fields, 3) Open-ended fields, and 4) Details. This division scheme is illustrated here:



IV. Identifying Utterances in Top Fields

1) Some utterances are calculated automatically (alias, gender, and age). The cells in column F (Present in profile / Utterances) for these utterances are grayed out.

2) Determine whether profile background is plain or graphic symbol/photo. If graphic symbol/photo, code 1 in line 201, under Present in profile / Utterance (column F). If plain (single color, not necessarily white, or a color pattern that does not rise to the level of a symbol), code 0.

3) Locate each of the following and code accordingly:

   a) Determine what the **alias** of the profile owner is. This is located above the profile photo, and repeated at the top of each subsequent component (i.e., X's Blogs, X's Blurbs …). Copy the alias into line 202 (column D). The utterance count (column F) will adjust automatically.

   b) Locate the **profile photo**. In order to qualify as a photo in this case, the element need not necessarily be a photograph. It may be another graphic element/symbol that is meant to represent the profile owner. If the profile photo is present, code 1 in line 203 (column F). If the user did not upload a profile photo, signified by a gray silhouette with the words "No photo" (see below), code 0.

   c) Locate the **quote component**. The quote typically appears between two quotation marks to the right of the profile photo. It could be a photo, or another graphic – these qualify as a quote in this case. If the quote is present, code 1 in line 204 (column F). Otherwise, code 0.

   d) Locate the user's **gender**. If gender is present, code 1 for female or 2 for male in line 205 (column E). The utterance count (column F) will adjust automatically.

   e) Locate the user's **age**. If age is present, enter it in line 206 (column E). The utterance count (column F) will adjust automatically.

   f) Locate user's **city and state**. If at least one is present, code 1 in line 207 (column F). Code as present even if the information is blatantly false. Otherwise, code 0.

g) Locate the indicator of user's **mood**. This is typically displayed at the bottom of the Background information component, under the profile photo. If present, code 1 in line 208. Otherwise, code 0.

h) The **Contacting** component is typically located beneath the "Background information" component. Determine whether the background of this component is plain or not (plain means a single color, or a non-symbolic graphic). If a photo/graphic is used, code 1 in line 209. Otherwise, code 0.

i) Determine whether the user is playing **music** in the background as the profile is being displayed. Make sure that the volume on the computer is up. A link to the song is usually located below the "Contacting" component. If present, code 1 in line 210. Otherwise, code 0.

j) The **Banner** component is typically located at the top of the right-side column, opposite the Background information component. Determine whether the user employs this component to communicate any information. If so, code 1 in line 211. The statement "X is in your extended network" does not count as such a communication and should be coded 0.

k) Locate the **Blog entries** component, typically located below the Banner component. Determine whether any links to (or headlines of) the user's blog entries are listed in this component. If so, count the number listed. Code 1 in lines 212-216 for each blog headline listed.

l) Locate the **URL** extension (the ending of www.myspace.com/XXX), at the top of the profile window. Determine whether the user has customized this extension (e.g., "coutrygospelsinger"), or it is an id number assigned by the Web site. If it is a customized extension, type it into line 217, column E. The utterance count (column F) will adjust automatically.

V. Identifying Utterances in Bottom Fields

Schools, companies, and networking components, if displayed, are usually located below the Details component. These consist of closed-ended fields in which users display information about the schools they attended and the MySpace networks to which they belong.

The coding sheet is set up for a user who displays information about one college, one high school, one company, and three network utterances.

In instances where this is too much for the information that the user displays, code 0 under Present in profile / Utterance (column F) for each line not present in the profile. Otherwise, code 1.

In cases where the user displays more information than the coding sheet is set up to display (e.g., information about two companies):

a) Count the number of additional lines needed.

b) Highlight cells in columns B through E on the line above which the lines are to be inserted.

c) Press the Insert button (in the Cells box under the Home menu), as many times as the lines needed. (Do not use the Insert sheet rows option).

d) None of the information from the profile corresponding to the inserted lines needs to be recorded in the coding sheet (column E).

e) Code each inserted line as 1 under Present in profile / Utterance (column F).

f) Copy the self-disclosure counter (column G) in the inserted lines.

VI. Preparing to Identify Utterances in Open-Ended Fields

1) Blurbs

The identification of utterances within the Blurbs and Interests will be done in a Word document. Therefore, the next step in the coding process entails highlighting and copying/pasting the content of these components into Word.

It is imperative that the content be arranged in Word in this order: Blurbs, Interests.

The goal of this part of the coding process is to place each utterance that appears within these components **on a new line** in the Word document.

Before starting to highlight and copy content, please note that some elements usually found in these components will not be copied. Follow these guidelines in transferring content to Word:

a) All user-generated text should be copied as is. It will be divided in the next step of the coding process into a series of utterances.

b) Do not copy any text that constitutes a masked advertisement (e.g., "I designed my profile with CoolandCuteProfile," or "Pimp out your webpage with PimpWebPage," or "Click here to get a pre-made layout," or "Cool stuff at BlingJam.com"). Ignore any graphics associated with such ads.

c) If text is broken up with **graphic symbols** and/or **photos** that are not part of an advertisement, each graphic symbol/photo will be treated as a separate utterance. Follow these steps to account for the presence of these utterances in the text:

i) Copy/paste the text that precedes the graphic.

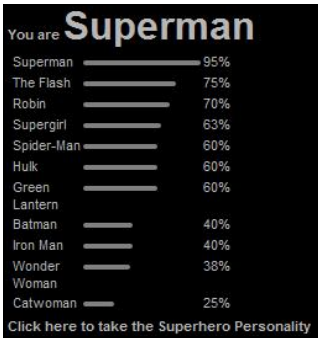
ii) On a new line in the Word document, type a short description of the graphic symbol/photo (e.g., "flower photo").

iii) If there are two or more graphic symbols/photos in a row, type a short description of each, starting each on a new line.

iv) Copy-paste the text that follows the graphic(s), starting the text on a new line in the Word document.

d) If graphics/photos are presented as part of a "loop" (several graphics/photos appear in the same space via animation), each of the graphics/photos should be coded separately. Follow the instructions in c, above, for each graphic/photo that appears.

e) **Quotes/photos/quiz results.** Some users will display textual content in their Blurbs or Interests components that is not generated by them. This content will sometimes be in the form of a quote; it will often be accompanied by a photo or another type of a graphic. It will often be designed in such a way that it will stand apart from the user-generated content. Examples:



Treat each of these as a single utterance. If content like this is interspersed with textual content, follow the guidelines concerning graphic symbols/photos, as outlined in c, above, to account for each of these elements in the Word document.

f) **Q&A quizzes**. Some users will display the results of various online quizzes in their profiles. Both the "What rock band …" and "Superman" graphics above represent the results of quizzes. As indicated above, treat each of these as a separate utterance.

Some users, however, will display a special type of a Q&A quiz, in which each line is a separate question and self-disclosing answer. Example:

About Me	
Name	**sahara**
Nickname	**skittles,ashanty,brown sugar,**
Birthday	**sept 14th**
Age	**18**
Height	**5'2**
Hair Color	**red and brown**
Eye Color	**brown**
Have You Ever	
Fallen for your besfriend	**yea**
Kissed someone who was just your friend	**naw**
Been rejected	**yea**
Been in love	**yes**
Used someone	**nope**
Cheated on someone	**never**
Been cheated on	**yea**
Done something you regret	**not that i knw of**
Do you ...	
Color your hair	**yea**
Have tattos	**not yet but i want some**
If so how many	**3**
Have any peircings	**yes**
If so how many	**4**
Have a bf/gf	**yea**
Like thunderstorms	**yea**
Ever get off the damn computer	**yea**

In the case of this type of a quiz, because each line includes a user-generated self-disclosure, each line will be counted as a separate utterance. Follow these steps:

i) Highlight the text of the table and copy-paste into the Word document.

ii) If the table pastes in the form of a table, change to text.

iii) Make sure that each line of the table starts on a new line. Delete (or do not place on a new line) table headers, such as "Did you …," "In a boy/girl … ."

iv) If two utterances appear on one line, separate the text into two lines (e.g., "Do you get along with your parents: I do! I love them!!" should be divided into two separate utterances "I do" and "I love them").

2) Interests

a) As with Blurbs, above, all content in the Interests component (General, Music, Movies, Television, Books, Groups) will be copied/pasted into a Word document, where it will be separated into utterances by placing each utterance on a new line. Follow the above guidelines ((2) Blurbs) to distinguish user-generated text from other text or elements, and how each of these should be handled in the Word document.

b) Note that each item in a series of interests listed under Interests constitutes a separate utterance and needs to be placed at the beginning of a new line in the Word document. Some items in a series will not be separated by commas. Exercise diligence to identify where the separations in a series should be inserted.

c) In the Interests component, after copying the lists into the Word document, remove as many hyperlinks from the lists as necessary to ease separating the lists into utterances. Remove the graphic that appears at the beginning of each list.

d) If some of the text in the Interests component is not a list, but approximates sentences, follow the guidelines on dividing text into utterances, below.

VII. Identifying Utterances in Open-Ended Fields

In order to help identify utterances in text and to expedite their counting, each new utterance will start on a new line in the Word document. Once text is pasted into Word, go through it and use the "Enter" key to separate it into utterances.

Definition of an utterance in text:

> An utterance is a series of words, or a single word, that signify/ies a unique action.

How to identify an utterance:

1) Focus on a "chunk" of text that approximates a complete thought. For instance:

   I will give you the short version of me just to subside certain peoples curiosity …

2) Identify the **verbs** in the text under consideration. Using the above example, the verbs are identified as follows:

   I will give you the short version of me just to subside certain peoples curiosity …

3) Determine whether any of the verbs are part of a phrase that answers the question "what" or "whom" for one of the other verbs.

   If not, then the chunk of text should be divided into utterances such that each verb with its associated words constitutes a unique utterance. Each utterance should be placed on a new line in the Word document. Using the above example, the utterances are:

   I will give you the short version of me
   just to subside certain peoples curiosity …

   In contrast, despite there being three verbs in the following chunk of text, two verbs (knowing and care) are part of a phrase that answers the question *what* for the other verb (love), and the text constitutes one utterance:

   I love knowing that there are always people who care …

4) If any of the verbs is an infinitive associated with any of the other verbs in the text, treat all of these as one verb. For instance:

   As a backup plan I am going to get a degree in Construction Management.

5) Do not split a colloquial phrase, even if it contains more than one verb. For instance, each of the following sentences should constitute a unified utterance, despite containing two unique verbs each:

   I was born and bred in Las Vegas.

   What doesn't kill you makes you stronger.

6) If a verb is missing, use the preceding and following context, as well as the profile component in which the text is located, to determine whether the text should be identified as an utterance. For instance, the following text appears in the Who I'd like to meet subcomponent:

   Johnny Depp

   It should be coded as a unique utterance because it stands in for the full statement, "I'd like to meet Johnny Depp."

7) In cases where the verb refers to a series of direct objects, treat each direct object as a separate clause. For instance, the following chunk of text:

> I like music, cars, girls, and movies.

should be coded as four unique utterances:

> I like music,
> cars,
> girls,
> and movies.

8) In the Interests component, and elsewhere in the profile, where the user provides lists of preferences (nouns, proper names, etc.), each should be coded as a unique utterance. For instance:

> Futurama, The Simpsons, Bones, Smallville, Scrubs, and a whole buncha others

Should be coded into six unique utterances (each constitutes a unique action):

> Futurama,
> The Simpsons,
> Bones,
> Smallville,
> Scrubs,
> and a whole buncha others

EXCEPTION. Lists of sequels will constitute an exception to this rule. Treat the entire series as one utterance. For instance:

> Kill Bill 1 & 2

9) When a noun has more than one adjective, keep the description together as one utterance if the adjectives are not separated by a comma. If separated by commas, make the description two utterances:

> She is a smart talented actress

Keep together as one utterance, but

> She is a smart, talented actress

should be coded into:

> She is a smart,
> talented actress

10) Also, nouns described as being associated with a specific place, show, etc., should be one utterance:

Michael Scott from *The Office*
Shamu from Sea World

11) For utterances that include combinations and ranges, keep the nouns together

Between 5' and 6'
A mix of sweet and pretty

12) The following types of text should be treated as **unique utterances**:

a) Letters or symbols meant to signify action:

LOL
❤

b) Interjections:

Whew!
Well then …

c) Headings inserted by the user that typically do not appear in a profile:

Future plans:
Good quotes:

d) Contents of parentheses. For instance, the following text:

Shout out to my kinfolk ICEMAN (my fav cuzzin)

should be coded as two unique utterances:

Shout out to my kinfolk ICEMAN
(my fav cuzzin)

e) Photo captions located outside of the photo/graphic frame

13) The following types of text should be treated as **unified utterances**:

a) Several identical words in a row:

Dance, dance, dance, dance, danceeee!

b) An entire quote, along with the name of the person to whom it is attributed, and the source that it comes from:

"Alcohol … the cause of and solution to all of life's problems." –
Homer J. Simpson

c) Headings that are part of the profile structure. For instance, the following text:

General: relaxing with friends, my dog

should be coded as two unique utterances:

General: relaxing with friends,
my dog

d) Computer-generated graphics/photo icons with multiple photos within one frame

VIII. Identifying Self-Disclosures in Open-Ended Fields

Each element determined to be an utterance in the Blurbs and Interests section will be coded as either a self-disclosure or a non-self-disclosure in the Self-disclosure column (column G). Code 1 for self-disclosure; skip or code 0 for non-self-disclosure.

1) The following elements should be automatically coded as self-disclosures:

   - Photos
   - Graphic symbols
   - Items in lists of media preferences (each musical group, movie, television show, celebrity, etc.)

2) For text utterances, read each utterance and consider the following definitions of self-disclosure:

   a) Self-disclosure is the communication of information about oneself to another.

   b) Self-disclosure "reveals personal information about the sender" (Tidwell, 1997, p. 225).

   c) Self-disclosure "describes the subject in some way, tells something about the subject, or refers to some affect the subject experiences" (Tidwell, 1997, p. 225).

3) In addition, when considering text utterances, consider the context in which the utterance is located.

   a) Sometimes an utterance will be responding to a "question" posed by the component heading. For instance, both of the following utterances constitute self-disclosures, even though the profile user does not directly reference him/herself in either one:

[Who I'd like to meet]	Johnny Depp
[Interests]	I have so many

b) Sometimes an utterance will be the continuation of a preceding self-disclosure. Code only the first as self-disclosure:

> I love knowing that there are always people who care
> whether it be family,
> my friends
> or that someone special…

4) Utterances should **not** be coded as self-disclosures if they are statements and expressions that do not answer a specific question and do not disclose anything meaningful about the profile owner.

> LOL, OMG, WOW
> Yeah, yes, no, nah

5) Survey/quiz questions that are merely restated/repeated by profile owner are not self-disclosures. However, the term "etc." is considered a self-disclosure.

> [Vanilla or Chocolate] Vanilla or chocolate?

IX. Identifying Self-Disclosure Categories

Each self-disclosure will be coded into at least one of the 11 self-disclosure categories (Physical features/appearance, Education/work, Romantic relationships, Other relationships, Religion/spirituality/values, Material possessions, Other biography, Interests/pastimes/habits, Media preferences, Current events/issues, Other).

Code self-disclosures that are **not photo/graphic** into **one** of the 11 categories. If the self-disclosure could fit into more than one category, choose the one category that represents the overarching theme of the self-disclosure. Only **one** of the 11 categories should be coded 1.

Code self-disclosures that are **photo/graphic** (includes non-user-generated items, such as "What rock band are you?" below) into **more than one** of the 11 categories, though each category must be coded with either a "1" or "0". (For each category, ask the question "Does this self-disclosure concern the profile owner's [category label]?" coding 1 for yes, 0 for no, for each of the 11 categories.)

Always consider the context within which each self-disclosure is located, the component within which it appears, and the utterances that precede it.

In the event that a textual self-disclosure could equally be coded into more than one category, refer to the hierarchy of categories at the end of this section.

Consider the following definitions when coding into the self-disclosure categories:

1) Physical features and attributes

Self-disclosure concerns the profile owner's physical condition, including what s/he likes and dislikes about his/her physical appearance and condition, habits and practices regarding physical appearance, attitudes about physical state, and facts about physical characteristics. This category includes details like having brown hair, being left-handed, having piercings, having tattoos. (adapted from Taylor & Altman, 1966, p. 7). Other people's physical features should not be included—this category deals only with the features of the person in the profile. Also, references to clothing (e.g., "What are you wearing?") are not physical features and attributes.

Examples:

[in a Q&A Quiz] Do you think you are attractive? Yeah

I'm like Ford,
build to last, baby

[profile photo (presumably) displaying what the user looks like]

2) Education, work

Self-disclosure concerns matters related to past or present school and past or present work experiences. It includes facts about work and school (how much, where and when), feelings about work and school (likes, dislikes, memories and preferences), future plans, etc. (adapted from Taylor & Altman, 1966, p. 8)

Examples:

[in a Q&A quiz] What do you want to be when you grow up? Do hair

[photo of school mascot]

3) Romantic relationships and interests

Self-disclosure concerns attitudes, opinions, habits, and actual experiences in dating, relationships, marriage, sex, love. It includes profile owner's feelings and attitudes about dating, sex, and love; actual experiences s/he has had; opinions and morals about dating, etc.; "crushes," including celebrity crushes; photos of celebrities in sexually suggestive poses; mentions of type of person profile user would like to meet/marry; mentions of past relationships. Does not include relationships with children, parents, relatives, friends, etc. (see next category), though it does include references to group dates. (adapted from Taylor & Altman, 1966, p. 5-6)

Examples:

My Baby Boo is my main interest at this moment
we are engaged
and I will be with this man for forever

[Who I'd like to meet:] The person i can't take my eyes off of...
the person i can completely be myself around,
the person whos hugs and kisses make me smile
no matter what type of day im having
and whos kisses i crave
when they're not around...

[background is photo of Jessica Alba in a bikini]

4) Other relationships

Self-disclosure concerns any relationship that does not constitute a romantic relationship or interest (see preceding category). The relationship may pertain to children, parents, siblings, other relatives, friends, and pets. References to pets and children (or others), even if the person does not have any, should also be coded under other relationship. It may also pertain to profile viewers if profile owners engage in one-sided conversation with people they presume are viewing their profile. The self-disclosure may include facts, opinions, and beliefs about such relationships or other social situations, or likes and dislikes about other people in general. (adapted from Taylor & Altman, 1966, p. 6, 8)

Examples:

I love knowing that there are always people who care
whether it be family,
or my friends.

[in Alias] Me and my son

[profile photo showing (presumably) profile owner with at least one other person, not in a sexual pose]

Welcome to my page!

5) Religiosity/spirituality/values

Self-disclosure pertains to religious activities (praying, going to church), religious ideas, beliefs and values, religious training, feelings about other religions, etc. These may include mentions of religious figures, such as God, Jesus, Lord; religious or spiritual symbols; scripture (Bible) passages; any other spiritual figures or beliefs; mentions of gratitude or generosity, service or volunteering; mentions of agnosticism, atheism, malevolent figures/sprits

(adapted from Taylor & Altman, 1966, p. 5). Images of angels, demons, crosses, and other symbols should be coded under this category.

Do not code in this category if self-disclosure mentions religious concepts as part of colloquial expressions like "thank God" or "hell no," but the context does not suggest any religious meaning.

Examples:

[background is a graphic of the Christian fish symbol]

[in a Q&A quiz] *Your weakness:* God

[in Books] the Left Behind series

6) Money and material possessions

Self-disclosure pertains to personal attitudes and opinions, practices, and facts about financial and money matters. It includes amounts or depictions of money and property that the property user has, or aspires to have, attitudes about spending and borrowing, etc. Include visual depictions of money, cars, jewelry, and brand names/fashion. Include references to shopping, but not generic references to going to a mall. (adapted from Taylor & Altman, 1966, p. 7)

Examples:

[profile photo is a sports car]

[contacting background is a purse emblazoned with the Chanel brand logo]

I love to shop

[in a Q&A quiz] *How many CDs do you own?* Too damn many

7) Other biography

Self-disclosure pertains to something about the profile owner's biography that does not fit under the previous six categories. Examples include statements about regional or ethnic background, experiences and aspirations that do not pertain to relationships, education, or career. Include the user's name, nickname, or alias, as well as the URL of the website. Should also include the person's thoughts, fears, and anything s/he did in the past (a month ago or years ago) but is no longer doing (e.g., played the guitar; was a Girl Scout).

Generally, unless the blog is clearly about something else (e.g., romantic, education/work, etc.) blog headlines should fall under this category since it should be assumed that profile owners are writing something about

themselves. If a blog headline can fall under either "Other" or "Other Biography," always mark it as "Other Biography" if the profile owner explicitly mentions him/herself by using words such as "I" or "me" (e.g., "I'm 1337!" or "I'm in ya bitch!!!"). Also, remember to always look up/research headline quotes to see if they fall under Media category or other specific category.

In *Details*, Orientation, Hometown, Ethnicity, and Zodiac sign are coded in this category. Quiz results are always other biography (and can be cross-coded with interests, pastimes and habits) unless the question deals with an object or something specific. Similarly, the Comment Box application should be coded "other biography" and "other relationship."

Examples:

It's ya boi Broderick
aka B-smooth

Do you believe in yourself: Hell yeah

I just moved to Morganton

In the past month, have you… (quizzes)

Do you ever get motion sickness?

[in a Q&A quiz] *First thing you think of with the word "yellow*": sun

8) Interests, pastimes, habits

Self-disclosure pertains to things the profile user does in spare time or in a recurring manner, things s/he would like to do, things s/he has done recently, food preferences and eating habits. Include clothing preferences, styles (that do not specifically include brand names) (adapted from Taylor & Altman, 1966, p. 7). This category also includes references or likes/dislikes of specific objects (e.g., chocolate, flip flops), as well as specific objects of concepts found in background designs or banner designs (e.g., flowers, beaches, snowy mountains, confederate flag, etc.).

Do not code media preferences (Music, Movies, Television, Books, Video Games) under Interests. Proceed to Media preference, below.

In *Details*, Smoke and Drink are coded in this category.

Examples:

Playing drums in a band.

Now I have stepped out into the real world.

[in Quote] “Enjoy yoself …. it’s a celebration, bitches!”

[in a Q&A quiz] *In the past month, have you gone to the mall?* Yeah

[in a Q&A quiz] *Your best physical feature:* Actin crazy

[in a Q&A quiz] *Thoughts first waking up*: Wat am I goin 2 eat

9) Media preference

Self-disclosure is an item in a list of media preferences in the Interests component (Music, Movies, Television, or Books), or it is an item in a similar list of media preferences elsewhere in the profile. Includes mentions of celebrities associated with one of these four media (unless the relationship is romantic), and it also includes websites. Also includes graphic symbols or photos that represent artists, albums, scenes from television shows or movies; embedded music and videos (if video concerns a specific television show or movie). Also includes generic mentions of media (e.g., “I am really into movies”). But code being in a band under Interests, above.

I don’t watch much TV
except for Family Guy
that show is hilarious

[in Who I’d like to meet] Bob Dylan

[in Heroes] Ben Affleck

10) Current events/affairs

Self-disclosure pertains to social attitudes and practices including views about government and politics, current events, social problems, international affairs. (adapted from Taylor & Altman, 1966, p. 7). Also includes recent and historical figures involved in politics or social movements nationally and internationally.

Who I’d like to meet: George Bush

Heroes: George Washington

11) Other

Self-disclosure does not fit into any of the above categories; or if it fits into one or more of the above categories, also pertains to another category not listed above.

Hierarchy of Categories

In the event that a textual self-disclosure could equally be coded into two or more categories (e.g., money & material possessions and interests, pastimes, habits), code for the category highest on the following list:

1) Religion/spirituality/values
2) Physical feature
3) Romantic relationship
4) Current events/affairs
5) Media preference
6) Other relationships
7) Education, work
8) Money & material possessions
9) Interests, pastimes, habits
10) Other biography
11) Other

X. Identifying Depth

1) Each self-disclosure will be coded into one of three depth categories. Depth indicates how personal or intimate a self-disclosure is. The three levels of depth will be:

   a) Superficial self-disclosures (also known as peripheral)

      These self-disclosures are non-intimate. They concern items such as biographical characteristics (e.g., sex, age), or trivial likes and dislikes that a person would be willing to share with someone they did not know well, such as a stranger on a park bench. (adapted from Altman & Taylor, 1973, p. 17; Strassberg & Anchor, 1975, p. 562)

   b) Intermediate self-disclosures

      These self-disclosures are moderately intimate. They concern attitudes and opinions that are broader than ones expressed at the superficial level. Aspirations, dreams, and desires also constitute self-disclosures at this level, as well as any strongly sexual/nudity graphics. Roughly speaking, this is information that people would probably share only with someone whom they knew fairly well, such as a classmate or a friend. (adapted from Strassberg & Anchor, 1975, p. 562; Tidwell, 1997, p. 232).

Self-disclosures at the level should show a person opening up emotionally and divulging sensitive information, though not sensitive enough to only be shared with a spouse or best friend (e.g., "I believe in myself," "I've been in love," or "I don't get along with my parents.").

c) Core-level self-disclosures

These highly intimate self-disclosures are often related to one's basic values, fears, needs, and the self-concept. These are disclosures one would share only with a very close friend or a spouse (adapted from Strassberg & Anchor, 1975, p. 562; Tidwell, 1997, p. 232), or with a counselor, therapist, clergy member, etc. Typically, these disclosures reveal very strong emotions, sometimes directed to a specific individual or situation.

2) Furthermore, consider the following points when assigning self-disclosures into these categories:

a) How predictive is the self-disclosure:

A **core-level** self-disclosure should predict characteristics that would be shared at the intermediate or superficial levels. Altman and Taylor (1973) wrote:

"For example, knowing an individual's general 'trust' of others allows prediction of his attitudes and behaviors toward specific individuals and specific issues. Similarly, knowing an individual's basic political philosophy will allow prediction about his opinions on a whole series of specific, peripheral issues." (p. 18)

b) How observable is the self-disclosure:

Superficial self-disclosures concern personality items that are both common and visible. "By 'common' and 'visible' we mean characteristics which are easily observable and which can be inferred without extensive social interaction. … Furthermore, such preferences are ordinarily held by a large number of other people." (Altman & Taylor, 1973, p. 18)

Conversely, **core-level** self-disclosures concern personality items that are much "less observable and more idiosyncratic … One's self-image and self-concept are not usually made readily accessible to others and are generally unique." (Altman & Taylor, 1973, p. 18)

c) How "vulnerable" are the self-disclosures:

"The greater the depth of a characteristic, the greater the probability that it represents a vulnerable aspect of personality." (Altman & Taylor, 1973, p. 18)

d) How generalizable are the self-disclosures:

> "More central aspects of personality involve positive and negative affective properties of the total self in all respects rather than as a person in a specific situation." (Altman & Taylor, 1973, p. 18-19)

3) The following are suggestions of similar-topic statements that would be coded in distinct depth categories:

Topic	Depth category		
	Superficial	Intermediate	Core
Control	I like telling people what to do.	I like power. I am bossy.	I am afraid of not being in charge. I am controlling.
Friends	I like to party. I like to hang out with my friends.	My friends are important to me.	I would do anything for my friends.
Best friend	Julie is my best friend.	I love my best friend Julie.	I am most myself when I am with Julie.
Religion	[Religion:] Christian-other. Heroes: Jesus, God, etc.	I am a Christian. [Weaknesses:] God. Self-generated Bible verses	I try to live the way God wants me to live.
Politics	I heart George W. Bush.	I am a conservative. I vote Republican.	I'm for family values.
Education	I did good on this test. I like school.	School is important to me.	I am happy with how smart I am.
Body image	[Body type:] More to love.	I've put on a little weight lately.	I struggle with being overweight.
Future plans	I want to be a nurse in the future.	I want to do something where I can use my listening skills.	Whatever I end up doing, I want to help others.
Drugs	[Pastimes:] 420.	I like getting high and going snowmobiling. I'm an alcoholic.	I'm all about people's freedom to use whatever they want.

4) Specific examples and distinctions:

Superficial self-disclosures include general mentions of religion/spirituality (e.g., God, Jesus, Bible, church, etc.), as well as generic phrases such as "Life is too short to be angry" or "I'm living my life day to day." Casual mentions of drugs and alcohol or listing weapons under interests are superficial. However, disclosing information about alcohol/drug addiction and uses for weapons should be coded "Intermediate," below.

Intermediate self-disclosures should show a person opening up emotionally and divulging sensitive information, though not sensitive enough to only be shared with a spouse or best friend (e.g., "I believe in myself," "I've been in love," or "I don't get along with my parents."). Includes references to personal religious experiences (i.e., ministering to those in need), more intimate mentions (i.e., called to be a witness for Christ), or additional descriptions (i.e., God is my hero because He has a path in mind for me). They include disclosures that expose weakness, fear, and vulnerability, as well as answers to survey or quiz questions meant to disclose more intimate information, such as "9 Ways to Win My Heart" survey.

5) Self-disclosures in the Details, Schools, Companies, and Networking components will always be coded at the **Superficial** level, unless the profile users provides further information that reveals strong emotions.

XI. Coding *Details*

The Details component is usually located on the left side of the profile, below the Interests component. It consists of up to 15 close-ended fields (except for Hometown and Occupation), although most users do not display all 15 in their profiles.

Each displayed field will be coded according to the following coding system. The utterance count (column F) adjusts automatically for all fields, with the exception of Hometown.

1) Relationship status (line 301)

0 No answer (or blank), 1 Divorced, 2 In a Relationship, 3 Married, 4 Single, 5 Swinger

2) Here for (code each utterance displayed):

Dating (line 302), Friends (line 303), Networking (line 304), Serious relationship (line 305)

3) Orientation (line 306)

0 No answer (or blank), 1 Bi, 2 Gay/Lesbian, 3 Not sure, 4 Straight

4) Hometown (line 307)

   If displayed, code 1 in column F. Otherwise code 0.

5) Height (record verbatim)

   Feet (line 308), Inches (line 309)

6) Body type (line 310)

   0 No answer (or blank), 1 Athletic, 2 Average, 3 Body builder, 4 More to love,
   5 Slim/slender, 6 Some extra baggage

7) Ethnicity (line 311)

   0 No answer (or blank), 1 Asian, 2 Black/African descent, 3 East Indian,
   4 Latino/Hispanic, 5 Middle Eastern, 6 Native American, 7 Pacific Islander,
   8 White/Caucasian, 9 Other

8) Religion (line 312)

   0 No answer (or blank), 1 Agnostic, 2 Atheist, 3 Buddhist, 4 Catholic, 5 Christian-other, 6 Hindu, 7 Jewish, 8 Mormon, 9 Muslim, 10 Other, 11 Protestant, 12 Scientologist, 13Taoist, 14 Wiccan

9) Zodiac sign (line 313)

   0 No answer (or blank), 1 Aries, 2 Aquarius, 3 Cancer, 4 Capricorn, 5 Gemini, 6 Leo, 7 Libra, 8 Pisces, 9 Sagittarius, 10 Scorpio, 11 Taurus, 12 Virgo

10) Smoke (line 314)

   0 No answer (or blank), 1 No, 2 Yes

11) Drink (line 315)

   0 No answer (or blank), 1 No, 2 Yes

12) Children (line 316)

   0 No answer (or blank), 1 Don't want kids, 2 Love kids, but not for me, 3Proud parent, 4 Someday, 5 Undecided

13) Education (line 317)

   0 No answer (or blank), 1 High school, 2 In college 3 Some college, 4 College graduate, 5 Grad/professional, 6 Post-grad

14) Occupation (record verbatim) (line 318)

15) Income (line 319)

0 No answer (or blank), 1 Less than $30K, 2 Between $30K and $45K, 3 Between $45K and $60K, 4 Between $60K and $75K, 5 Between $75K and $100K , 6 Between $100K and $150K, 7 Between $150K and $200K, 8 Above $200K

XII. Determining Consistency of Standard Disclosures

Eleven self-disclosures will be coded for consistency with corresponding survey responses.

1) Gender

If profile label is:	Code consistent if survey labels is:
Male	Male
Female	Female

2) Age

If profile label is:	Code consistent if survey labels is:
Age X	Age X, +/- 1 year

3) Status

If profile label is:	Code consistent if survey label is:
Divorced	Divorced
In a relationship	Married, separated, or dating
Married	Married or separated
Single	Unmarried AND not dating, or separated
Swinger	Single
Engaged	Married or dating

4) Height

If profile label is:	Code consistent if survey label is:
Height X	Height X, +/- 1 inch

5) Body type

If profile label is:	Code consistent if survey label is:
Athletic	Underweight or normal weight
Average	Underweight, normal, or overweight
Body builder	Normal or overweight
More to love!	Overweight or obese
Slim/slender	Underweight or normal weight
Some extra baggage	Overweight or Obese

6) Ethnicity

If profile label is:	Code consistent if survey label is:
Asian	Asian or Mixed
Black/African descent	Black or Mixed
East Indian	Asian, Mixed, or Other
Latino/Hispanic	Hispanic or Mixed
Native American	Native American or Mixed
Pacific Islander	Islander or Mixed
White/Caucasian	White or Mixed
Other	Other or Mixed

7) Religion

If profile label is:	Code consistent if survey label is:
Agnostic	Agnostic on identification
Atheist	Atheist on identification
Buddhist	Buddhist on attendance or identification
Catholic	Catholic on attendance or identification
Christian-other	Christian, Protestant, Catholic, or Orthodox on attendance or identification
Hindu	Hindu on attendance or identification
Jewish	Jewish on attendance or identification
Mormon	Mormon/LDS on attendance or identification
Muslim	Muslim on attendance or identification
Other	Other on attendance or identification
Protestant	Christian or Protestant on attendance or identification
Scientologist	Scientologist on attendance or identification
Wiccan	Pagan or Wiccan on attendance or identification

8) Smoke

If profile label is:	Code consistent if survey label is:
Smoke	Smokes (cigarettes or pot) once a day or more, once or few times a week
Not Smoke	Smokes (cigarettes or pot) once a month, few times a year, or never

9) Drink

If profile label is:	Code consistent if survey label is:
Drink	Once a day or more, once or a few times a week, or once a month
Not Drink	Few times a year or never

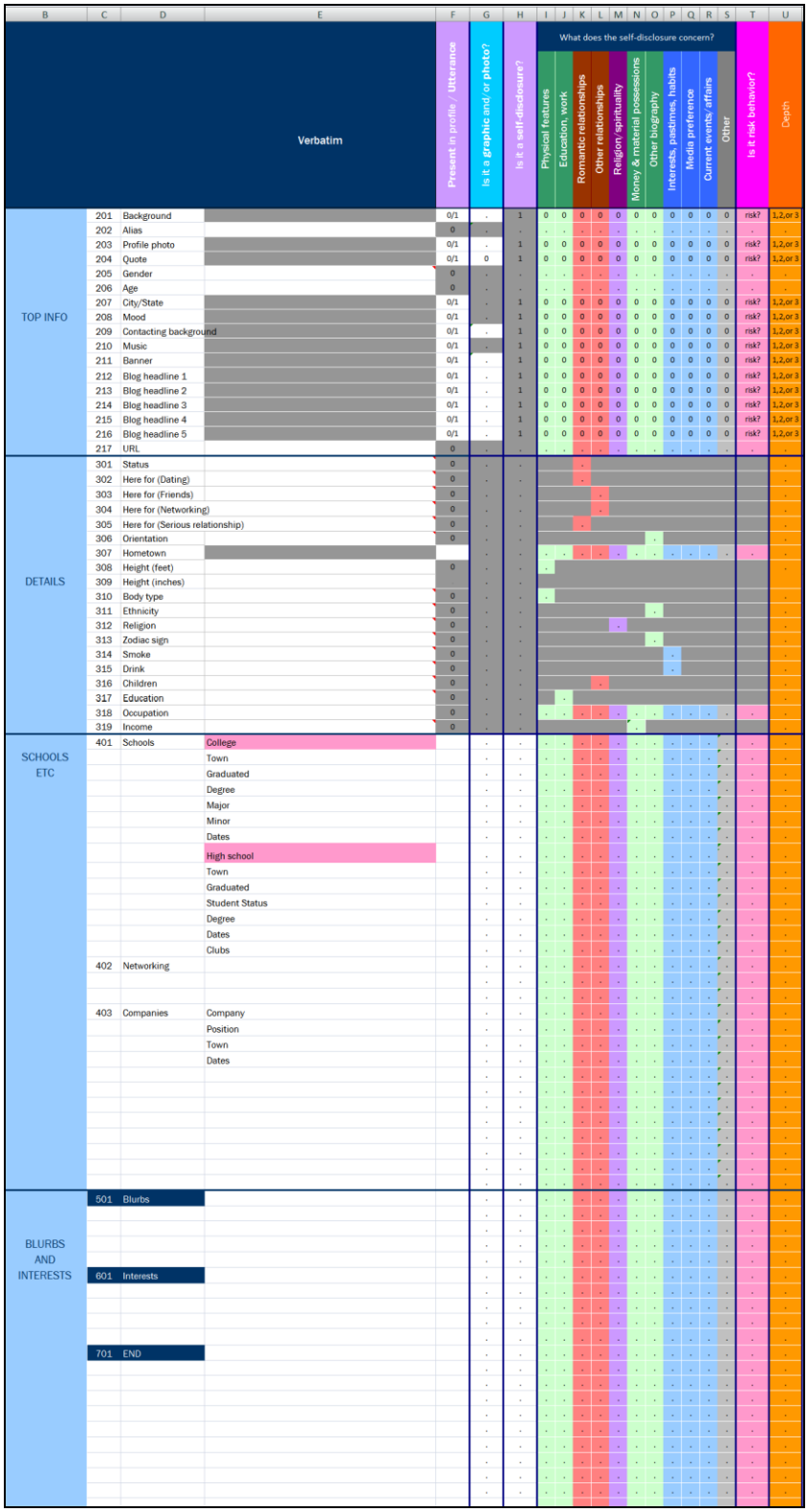
10) Education

If profile label is:	Code consistent if survey label is:
High School	Enrolled in high school; or completed 12th grade; or earned high school diploma
In college	Enrolled in college (vocational/technical school, community/junior college, college/university)
Some college	Enrolled in college, or highest education level achieved is 1–4 years of college
College graduate	Earned college diploma; or 4–6 years of college; or 7 or more years of college
Grad/professional or Post-grad	Earned college diploma; or 4–6 years of college; or 7 or more years of college

11) Income

If profile label is:	Code consistent if survey label is:
Less than $30K	$30K or less, including no income
$30–45K	between $28K–30K and $44K–46K
$45–60K	between $44K–46K and $50K, or $50K and more
$60–75K	$50K and more
$75–100K	$50K and more
$100–150K	$50K and more
$150–250K	$50K and more
$250K+	$50K and more

XIII. Coding Sheet



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APPENDIX B

CONTENT ANALYSIS RELIABILITY

I. Identifying utterances

	no. utterances	*OA*	α
Coders		*2 v 4*	*2 v 4*
Top Fields	2210	.98	.96
Bottom Fields	4818	1.00	1.00
		Pearson's *r*	α
Coders		*1 v 3*	*1 v 3*
Open-ended fields	10795	.99**	1.00

Note: *OA*: observed agreement; α = Krippendorff's α
** p < .01

II. Determining whether utterances constitute self-disclosures

		no. utterances	*OA*	α
Coders			*1 v 3*	*1 v 3*
Open-ended Fields	Overall	10795	.99	.87
	About me	4195	.98	.88
	Who I'd … meet	606	.98	.81
	General	1440	.99	.85
	Music	1606	1.00	.92
	Movies	1096	.99	.84
	Television	563	.99	.80
	Books	559	.99	.80
	Heroes	512	.99	.86
	Groups	218	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

III. Determining whether utterances are textual or graphic/photo

		no. utterances	*OA*	α
Coders			*2 v 4*	*2 v 4*
Top Fields	Overall	1226	1.00	1.00
	Background	55	1.00	1.00
	Alias	129	1.00	1.00
	Photo	124	1.00	1.00
	Quote	112	.99	.91
	Gender	129	1.00	1.00
	Age	128	1.00	1.00
	City/State	129	1.00	1.00
	Mood	51	1.00	1.00
	Cont. bck.	41	1.00	1.00
	Music	8	1.00	1.00
	Banner	44	.99	.96
	Blog 1	57	1.00	1.00
	Blog 2	41	1.00	1.00
	Blog 3	31	1.00	1.00
	Blog 4	29	1.00	1.00
	Blog 5	26	1.00	1.00
	URL	92	1.00	1.00
Bottom Fields		1110	1.00	1.00
Coders			*1 v 3*	*1 v 3*
Open-ended Fields	Overall	10194	1.00	1.00
	About me	3861	.99	.94
	Who I'd … meet	555	1.00	.99
	General	1380	1.00	.99
	Music	1564	1.00	1.00
	Movies	1063	1.00	1.00
	Television	540	1.00	1.00
	Books	533	1.00	1.00
	Heroes	474	1.00	1.00
	Groups	224	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

IV. Coding self-disclosures into 11 content categories:

1. Physical Features

		no. utterances	*OA*			α		
Coders			*2 v 4*			*2 v 4*		
Top Fields	Overall	1226	.99			.95		
	Background	55	1.00			1.00		
	Alias	129	.99			.66		
	Photo	124	.93			.57		
	Quote	112	1.00			1.00		
	Gender	129	1.00			1.00		
	Age	128	1.00			1.00		
	City/State	129	1.00			1.00		
	Mood	51	1.00			1.00		
	Cont. bck.	41	1.00			1.00		
	Music	8	1.00			1.00		
	Banner	44	1.00			1.00		
	Blog 1	57	1.00			1.00		
	Blog 2	41	1.00			1.00		
	Blog 3	31	1.00			1.00		
	Blog 4	29	1.00			1.00		
	Blog 5	26	1.00			1.00		
	URL	92	1.00			1.00		
Bottom Fields		1110	1.00			1.00		
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.99	.99	.99	.93	.93	.94
	About me	3861	.99	.99	.99	.93	.94	.95
	Who I'd … meet	555	.99	.99	.99	.96	.96	.96
	General	1380	1.00	1.00	1.00	.93	.93	.95
	Music	1564	1.00	1.00	1.00	.84	.67	.82
	Movies	1063	1.00	1.00	1.00	.95	.89	.84
	Television	540	1.00	1.00	1.00	.00	.67	.00
	Books	533	1.00	1.00	1.00	.89	.89	1.00
	Heroes	474	.99	.99	.99	.81	.74	.76
	Groups	224	1.00	1.00	1.00	1.00	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

2. Education, work

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.99			.71	
	Background	55		.98			.66	
	Alias	129		1.00			1.00	
	Photo	124		.94			.34	
	Quote	112		1.00			1.00	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		1.00			1.00	
	Cont. bck.	41		1.00			1.00	
	Music	8		1.00			1.00	
	Banner	44		1.00			1.00	
	Blog 1	57		.98			.85	
	Blog 2	41		.98			.79	
	Blog 3	31		1.00			1.00	
	Blog 4	29		1.00			1.00	
	Blog 5	26		1.00			1.00	
	URL	92		.99			.00	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.99	.99	.99	.83	.86	.86
	About me	3861	.98	.99	.98	.85	.89	.87
	Who I'd … meet	555	1.00	.99	.99	.80	.57	.33
	General	1380	.99	.99	.99	.74	.77	.84
	Music	1564	1.00	1.00	1.00	.50	.36	.80
	Movies	1063	1.00	1.00	1.00	1.00	1.00	1.00
	Television	540	1.00	1.00	1.00	1.00	1.00	1.00
	Books	533	1.00	1.00	1.00	.67	.80	.86
	Heroes	474	1.00	.99	1.00	.50	.33	.67
	Groups	224	.98	1.00	.98	.43	1.00	.43

Note: *OA*: observed agreement; α = Krippendorff's α

3. Romantic relationships

		no. utterances	*OA*			α		
Coders			*2 v 4*			*2 v 4*		
Top Fields	Overall	1226	.99			.78		
	Background	55	.96			.84		
	Alias	129	.99			.00		
	Photo	124	.98			.81		
	Quote	112	.97			.81		
	Gender	129	1.00			1.00		
	Age	128	1.00			1.00		
	City/State	129	1.00			1.00		
	Mood	51	.98			.00		
	Cont. bck.	41	.98			.91		
	Music	8	1.00			1.00		
	Banner	44	.98			.66		
	Blog 1	57	.93			.57		
	Blog 2	41	.98			.66		
	Blog 3	31	1.00			1.00		
	Blog 4	29	1.00			1.00		
	Blog 5	26	1.00			1.00		
	URL	92	.99			.80		
Bottom Fields		1110	1.00			1.00		
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.98	.98	.98	.86	.86	.87
	About me	3861	.97	.97	.98	.84	.87	.86
	Who I'd … meet	555	1.00	.97	.99	.92	.91	.90
	General	1380	.97	.96	.97	.87	.83	.86
	Music	1564	.99	.99	.99	.58	.42	.64
	Movies	1063	.99	.99	.99	.81	.80	.84
	Television	540	.99	.99	.99	.44	.66	.66
	Books	533	.99	.99	.99	.89	.88	.95
	Heroes	474	.98	.98	.98	.88	.85	.87
	Groups	224	1.00	1.00	1.00	1.00	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

4. Other relationships

		no. utterances	observed agreement			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.98			.80	
	Background	55		1.00			1.00	
	Alias	129		.99			.66	
	Photo	124		.97			.91	
	Quote	112		.98			.66	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		.98			.00	
	Cont. bck.	41		1.00			1.00	
	Music	8		1.00			1.00	
	Banner	44		.96			-.01	
	Blog 1	57		.93			.30	
	Blog 2	41		.95			.65	
	Blog 3	31		.97			.66	
	Blog 4	29		.97			.79	
	Blog 5	26		.96			.78	
	URL	92		.99			.66	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.96	.97	.96	.85	.86	.85
	About me	3861	.94	.95	.94	.83	.86	.84
	Who I'd … meet	555	.95	.95	.94	.88	.88	.87
	General	1380	.98	.98	.97	.86	.90	.83
	Music	1564	.99	.99	.99	.79	.64	.68
	Movies	1063	.99	.98	.99	.71	.33	.69
	Television	540	1.00	1.00	1.00	.87	.87	.89
	Books	533	.98	.98	.99	.69	.63	.87
	Heroes	474	.90	.91	.91	.80	.83	.82
	Groups	224	1.00	1.00	1.00	.00	1.00	.00

Note: *OA*: observed agreement; α = Krippendorff's α

5. Religion, spirituality, values

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.99			.72	
	Background	55		1.00			1.00	
	Alias	129		.99			.80	
	Photo	124		1.00			1.00	
	Quote	112		.97			.39	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		1.00			1.00	
	Cont. bck.	41		1.00			1.00	
	Music	8		1.00			1.00	
	Banner	44		.98			.66	
	Blog 1	57		1.00			1.00	
	Blog 2	41		1.00			1.00	
	Blog 3	31		1.00			1.00	
	Blog 4	29		.97			.66	
	Blog 5	26		.96			.65	
	URL	92		1.00			1.00	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	1.00	1.00	1.00	.89	.88	.89
	About me	3861	1.00	1.00	1.00	.89	.86	.90
	Who I'd … meet	555	1.00	.99	1.00	.97	.90	.93
	General	1380	1.00	1.00	1.00	.96	.96	.92
	Music	1564	1.00	1.00	1.00	.50	1.00	.50
	Movies	1063	1.00	1.00	1.00	.67	1.00	.67
	Television	540	1.00	1.00	1.00	1.00	1.00	1.00
	Books	533	1.00	.99	1.00	.88	.66	.75
	Heroes	474	.99	.99	1.00	.86	.86	.95
	Groups	224	1.00	1.00	1.00	.00	1.00	.00

Note: *OA*: observed agreement; α = Krippendorff's α

6. Money/possessions

		no. utterances	*OA*			α		
Coders			*2 v 4*			*2 v 4*		
Top Fields	Overall	1226	1.00			.84		
	Background	55	1.00			1.00		
	Alias	129	.99			.00		
	Photo	124	.99			.66		
	Quote	112	.99			.85		
	Gender	129	1.00			1.00		
	Age	128	1.00			1.00		
	City/State	129	1.00			1.00		
	Mood	51	1.00			1.00		
	Cont. bck.	41	1.00			1.00		
	Music	8	1.00			1.00		
	Banner	44	.96			.48		
	Blog 1	57	1.00			1.00		
	Blog 2	41	1.00			1.00		
	Blog 3	31	1.00			1.00		
	Blog 4	29	1.00			1.00		
	Blog 5	26	1.00			1.00		
	URL	92	.99			.00		
Bottom Fields		1110	1.00			1.00		
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.99	.99	.99	.66	.69	.69
	About me	3861	.99	.99	.99	.74	.68	.68
	Who I'd … meet	555	.99	.99	.99	.53	.49	.73
	General	1380	.98	.99	.98	.57	.84	.73
	Music	1564	1.00	1.00	1.00	.50	.28	.54
	Movies	1063	.99	1.00	1.00	.36	.50	.61
	Television	540	1.00	1.00	1.00	1.00	.00	.00
	Books	533	1.00	1.00	1.00	1.00	1.00	1.00
	Heroes	474	.99	.99	.99	.54	.66	.66
	Groups	224	1.00	1.00	1.00	1.00	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

7. Other biography

		no. utterances	*OA*			α		
Coders			*2 v 4*			*2 v 4*		
Top Fields	Overall	1226	.93			.86		
	Background	55	.96			.00		
	Alias	129	.92			.57		
	Photo	124	.97			-.01		
	Quote	112	.80			.60		
	Gender	129	.99			.00		
	Age	128	.99			.00		
	City/State	129	.96			-.01		
	Mood	51	.98			.66		
	Cont. bck.	41	1.00			1.00		
	Music	8	1.00			1.00		
	Banner	44	.86			.66		
	Blog 1	57	.86			.72		
	Blog 2	41	.89			.76		
	Blog 3	31	.81			.60		
	Blog 4	29	.86			.73		
	Blog 5	26	.88			.77		
	URL	92	.84			.50		
Bottom Fields		1110	1.00			1.00		
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.94	.94	.95	.77	.79	.82
	About me	3861	.90	.91	.92	.77	.80	.82
	Who I'd … meet	555	.94	.94	.95	.75	.72	.73
	General	1380	.92	.94	.94	.66	.73	.70
	Music	1564	.98	.98	.99	.73	.73	.79
	Movies	1063	.97	.97	.98	.76	.76	.84
	Television	540	.98	.98	.98	.61	.61	.61
	Books	533	.97	.97	.99	.79	.77	.90
	Heroes	474	.91	.90	.95	.61	.54	.74
	Groups	224	1.00	1.00	1.00	1.00	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

8. Interests, pastimes, habits

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.97			.83	
	Background	55		.93			.86	
	Alias	129		.98			.56	
	Photo	124		.92			.73	
	Quote	112		.95			.60	
	Gender	129		.99			.00	
	Age	128		.99			.00	
	City/State	129		.99			.00	
	Mood	51		.98			.00	
	Cont. bck.	41		.95			.90	
	Music	8		1.00			1.00	
	Banner	44		.89			.76	
	Blog 1	57		1.00			1.00	
	Blog 2	41		.98			.88	
	Blog 3	31		.87			.27	
	Blog 4	29		.97			.66	
	Blog 5	26		.92			.63	
	URL	92		.95			.71	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.94	.95	.95	.80	.83	.82
	About me	3861	.93	.93	.93	.77	.79	.80
	Who I'd … meet	555	.96	.95	.94	.80	.78	.75
	General	1380	.88	.91	.89	.75	.82	.77
	Music	1564	.98	.98	.98	.65	.76	.74
	Movies	1063	.97	.97	.97	.76	.77	.79
	Television	540	.98	.98	.99	.68	.61	.76
	Books	533	.98	.98	.98	.89	.87	.89
	Heroes	474	.93	.93	.95	.62	.63	.75
	Groups	224	.96	1.00	.95	.71	.96	.69

Note: *OA*: observed agreement; α = Krippendorff's α

9. Media preferences

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.97			.80	
	Background	55		.95			.83	
	Alias	129		.99			.00	
	Photo	124		.99			.92	
	Quote	112		.88			.70	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		1.00			1.00	
	Cont. bck.	41		.95			.83	
	Music	8		.88			.00	
	Banner	44		.96			.73	
	Blog 1	57		.97			.65	
	Blog 2	41		.95			.48	
	Blog 3	31		.94			.77	
	Blog 4	29		.97			.79	
	Blog 5	26		1.00			1.00	
	URL	92		.98			-.01	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	.97	.98	.98	.95	.95	.95
	About me	3861	.98	.98	.98	.80	.80	.82
	Who I'd … meet	555	.98	.97	.97	.94	.90	.90
	General	1380	.95	.95	.95	.85	.86	.86
	Music	1564	.98	.98	.99	.90	.91	.94
	Movies	1063	.98	.98	.99	.94	.93	.97
	Television	540	.97	.97	.98	.69	.65	.69
	Books	533	.98	.97	.96	.94	.92	.90
	Heroes	474	.93	.95	.94	.79	.84	.82
	Groups	224	.99	1.00	.99	.88	1.00	.88

Note: *OA*: observed agreement; α = Krippendorff's α

10. Current events

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		1.00			.80	
	Background	55		1.00			1.00	
	Alias	129		1.00			1.00	
	Photo	124		1.00			1.00	
	Quote	112		.98			-.01	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		1.00			1.00	
	Cont. bck.	41		1.00			1.00	
	Music	8		.88			.00	
	Banner	44		1.00			1.00	
	Blog 1	57		.98			.00	
	Blog 2	41		1.00			1.00	
	Blog 3	31		1.00			1.00	
	Blog 4	29		1.00			1.00	
	Blog 5	26		1.00			1.00	
	URL	92		1.00			1.00	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	1.00	1.00	1.00	.78	.83	.79
	About me	3861	1.00	1.00	1.00	.83	.83	.83
	Who I'd … meet	555	.99	.99	.99	.82	.84	.66
	General	1380	1.00	1.00	1.00	.57	.57	.50
	Music	1564	1.00	1.00	1.00	.80	1.00	.80
	Movies	1063	1.00	1.00	1.00	.00	1.00	.00
	Television	540	1.00	1.00	1.00	.00	1.00	.00
	Books	533	1.00	1.00	1.00	1.00	1.00	1.00
	Heroes	474	.99	.99	1.00	.80	.83	.97
	Groups	224	1.00	1.00	1.00	.00	1.00	.00

Note: *OA*: observed agreement; α = Krippendorff's α

11. Other

		no. utterances	*OA*			α		
Coders				*2 v 4*			*2 v 4*	
Top Fields	Overall	1226		.97			.71	
	Background	55		.93			.71	
	Alias	129		.99			.00	
	Photo	124		1.00			1.00	
	Quote	112		.90			.57	
	Gender	129		1.00			1.00	
	Age	128		1.00			1.00	
	City/State	129		1.00			1.00	
	Mood	51		1.00			1.00	
	Cont. bck.	41		.93			.78	
	Music	8		1.00			1.00	
	Banner	44		.84			.38	
	Blog 1	57		.91			.71	
	Blog 2	41		.93			.69	
	Blog 3	31		.84			.63	
	Blog 4	29		.93			.76	
	Blog 5	26		.89			.66	
	URL	92		.98			-.01	
Bottom Fields		1110		1.00			1.00	
Coders			*1 v 3*	*1 v 4*	*3 v 4*	*1 v 3*	*1 v 4*	*3 v 4*
Open-ended Fields	Overall	10194	1.00	1.00	1.00	.00	.00	.00
	About me	3861	1.00	1.00	1.00	.00	.00	1.00
	Who I'd … meet	555	1.00	1.00	1.00	.00	.00	.00
	General	1380	1.00	1.00	1.00	.00	.00	1.00
	Music	1564	1.00	1.00	1.00	1.00	1.00	1.00
	Movies	1063	1.00	1.00	1.00	1.00	1.00	1.00
	Television	540	1.00	1.00	1.00	1.00	1.00	1.00
	Books	533	1.00	1.00	1.00	1.00	1.00	1.00
	Heroes	474	1.00	1.00	1.00	1.00	1.00	1.00
	Groups	224	1.00	1.00	1.00	1.00	1.00	1.00

Note: *OA*: observed agreement; α = Krippendorff's α

V. Depth

		no. utterances	*OA*	α
Coders			*2 v 4*	*2 v 4*
Top Fields	Overall	1226	.99	1.00
	Background	55	.91	1.00
	Alias	129	.99	1.00
	Photo	124	.96	1.00
	Quote	112	.98	.56
	Gender	129	1.00	1.00
	Age	128	1.00	1.00
	City/State	129	1.00	1.00
	Mood	51	.98	1.00
	Cont. bck.	41	.98	1.00
	Music	8	.88	1.00
	Banner	44	.96	1.00
	Blog 1	57	1.00	1.00
	Blog 2	41	.95	1.00
	Blog 3	31	.98	1.00
	Blog 4	29	.97	.00
	Blog 5	26	.96	.65
	URL	92	1.00	1.00
Bottom Fields		1110	1.00	1.00
Coders			*2 v 4*	*2 v 4*
Open-ended Fields	Overall	10194	.96	.64
	About me	3861	.92	.58
	Who I'd … meet	555	.93	.51
	General	1380	.97	.62
	Music	1564	1.00	.50
	Movies	1063	.99	.61
	Television	540	1.00	.00
	Books	533	.98	.73
	Heroes	474	.93	.81
	Groups	224	1.00	.67

Note: *OA*: observed agreement; α = Krippendorff's α

VI. Details

		no. utterances	*OA*	α
Coders			*2 v 4*	*2 v 4*
Details	Status	130	.99	.99
	Dating	130	.98	.92
	Friends	130	.98	.95
	Networking	130	1.00	1.00
	Serious rel.	130	.99	.96
	Orientation	130	.97	.90
	Feet	130	.99	.99
	Inches	130	.98	.98
	Body type	130	.99	.99
	Ethnicity	130	.98	.98
	Religion	130	.98	.97
	Zodiac	130	.98	.98
	Smoking	130	.96	.94
	Drinking	130	.96	.94
	Children	130	.95	.92
	Education	130	.96	.95
	Income	130	.98	.96

Note: *OA*: observed agreement; α = Krippendorff's α

VII. Consistency

		no. utterances	*OA*	α
Coders			*1 v 3*	*1 v 3*
Details	Gender	130	1.00	1.00
	Age	130	1.00	1.00
	Status	130	.98	.88
	Height	130	1.00	1.00
	Body type	130	.98	.95
	Ethnicity	130	.99	1.00
	Religion	130	.98	.88
	Smoke	130	.99	.86
	Drink	130	.97	.83
	Education	130	1.00	.91
	Income	130	.98	.77

Note: *OA*: observed agreement; α = Krippendorff's α

APPENDIX C

ANCILLARY FIGURES AND TABLES: OVERALL SELF-DISCLOSURE

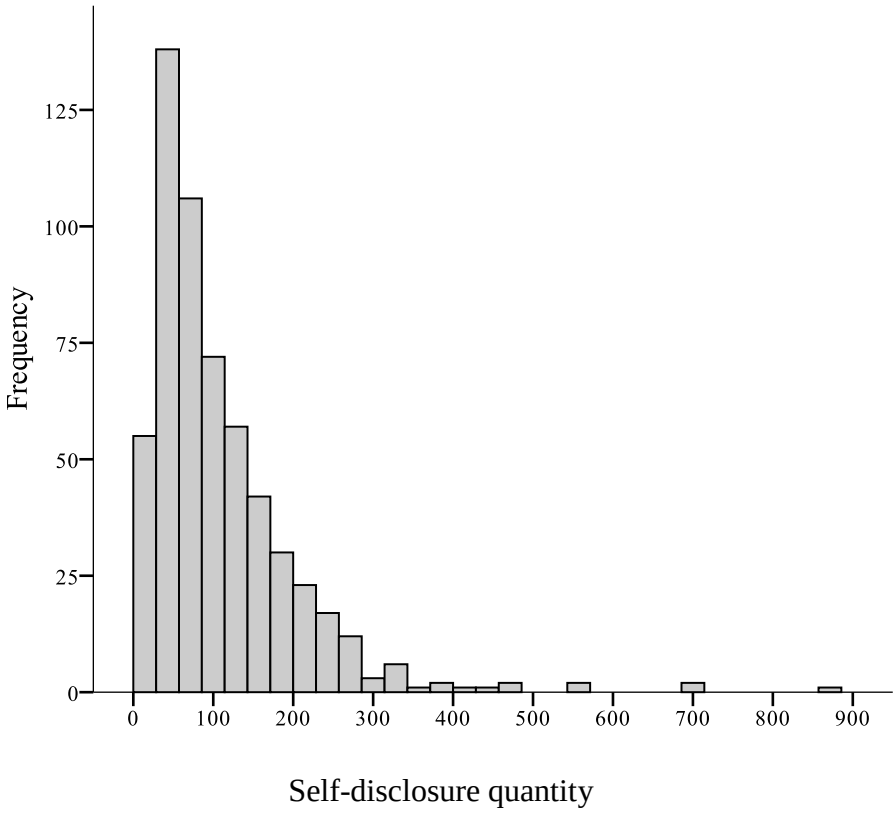

Figure C.1. Distribution of self-disclosure quantity (*N* = 573; *M* = 108.74, *SD* = 94.83).

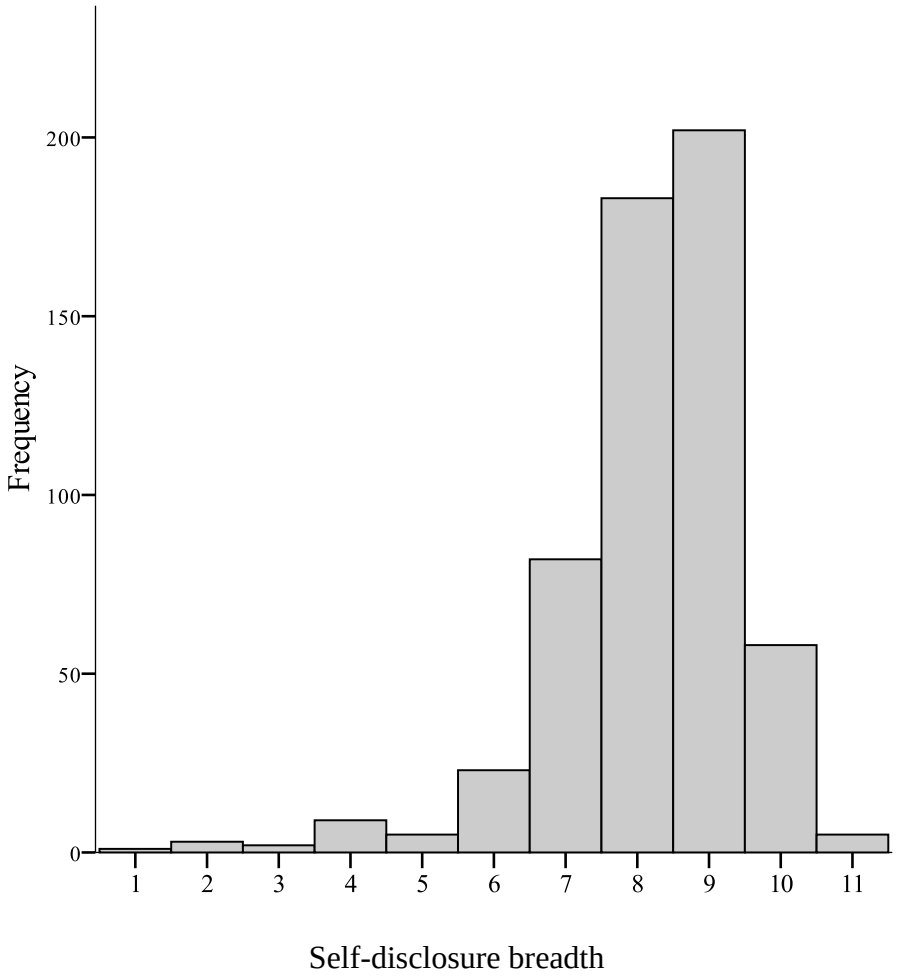

Figure C.2. Distribution of self-disclosure breadth (*N* = 573; *M* = 8.21, *SD* = 1.34).

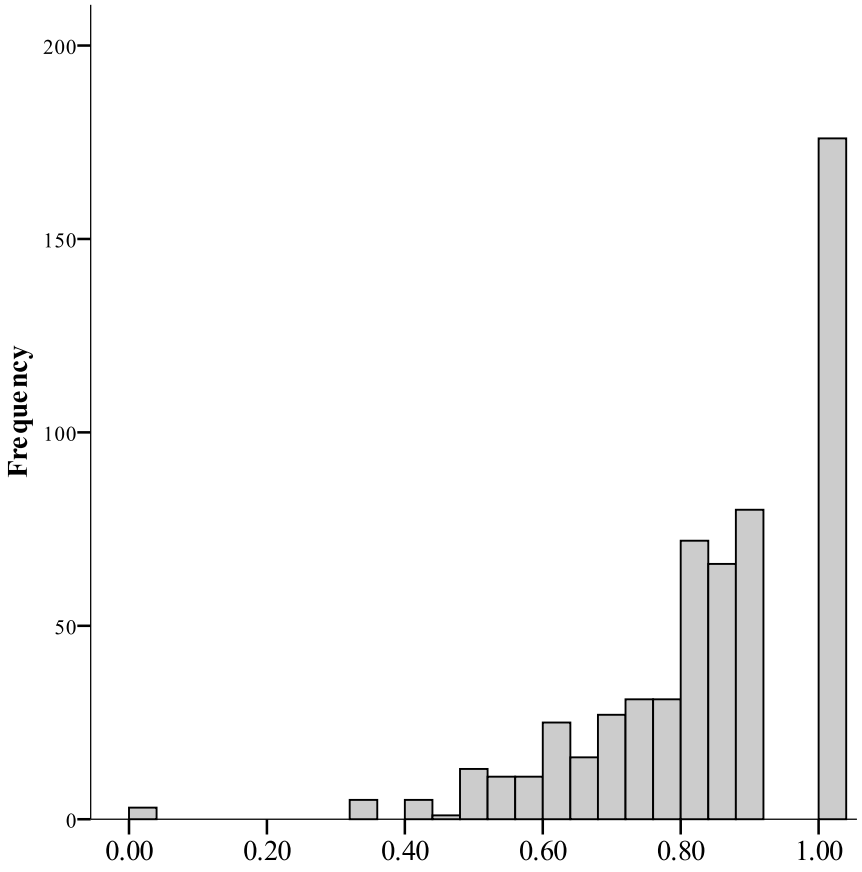

Figure C.3. Distribution of Self-disclosure Consistency (*N* = 573; *M* = .84, *SD* = .16).

Table C.1

*Self-Disclosure Means and Mean Ranks by Gender (*N = *573)*

		Self-Disclosure Dimensions			
	n	Quantity	Breadth	Depth	Consistency
Means (SD)					
Men	305	101.82 (103.59)	8.20 (1.40)	.40 (.51)	.83 (.16)
Women	268	116.61 (83.25)	8.21 (1.27)	.51 (.50)	.85 (.16)
t		−1.87+	−.08	−2.68**	1.48
df		571	571	571	571
Mean ranks					
Men	305	264.33	288.95	272.10	276.45
Women	268	312.80	284.78	303.96	299.00
z[a]		−3.50***	−.31	−2.67**	−1.65

Note: "Mean ranks" indicates the mean of ranked medians.
[a] Mann-Whitney *U* test.
+ $p < .01$. ** $p < .01$. *** $p < .001$.

Table C.2

*Self-Disclosure Means and Mean Ranks by Risk-Taking (*N *= 573)*

		Self-Disclosure Dimensions			
	n	Quantity	Breadth	Depth	Consistency
Means (SD)					
SD	14	98.43 (71.37)	8.00 (2.15)	.36 (.50)	.82 (.26)
D	121	103.02 (78.15)	8.12 (1.31)	.37 (.50)	.86 (.14)
A	335	113.77 (104.52)	8.24 (1.34)	.48 (.50)	.83 (.16)
SA	103	100.50 (81.36)	8.24 (1.25)	.49 (.50)	.81 (.17)
df		3	3	3	3
F		.77	.39	1.60	2.07
Mean ranks					
SD	14	287.21	297.64	259.82	312.79
D	121	281.71	272.34	264.05	314.54
A	335	291.10	290.30	293.48	284.37
SA	103	279.85	292.02	296.58	259.70
χ^{2} [a]		.52	1.34	4.79	6.78+

Note: "Mean ranks" indicates the mean of ranked medians.
[a] Kruskal-Wallis test.
+ $p < .01$.

Table C.3

Negative Binomial Regression Analysis Predicting Self-Disclosure Quantity From Gender and Control Measures

	B	*SE B*	IRR
Gender (female)	.13	.06	1.14*
Age	−.03	.03	.97
Ethnicity (White)	.03	.07	1.03
Family income	.01	.01	1.01
Education	.07	.05	1.07
SNS frequency	.06	.02	1.07***
LR χ^2			27.30***
df			6
N			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. *** $p < .001$.

Table C.4

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Breadth From Gender and Control Measures

	B	*SE B*	ß
Gender (female)	−.09	.10	−.03
Age	−.03	.04	−.03
Ethnicity (White)	.18	.11	.06
Family income	−.03	.02	−.06
Education	−.04	.08	−.02**
SNS frequency	.03	.03	.05
Disclosure quantity	.01	.00	.43***
F			20.07***
df			7
R^2			.20
N			573

** $p < .10$. *** $p < .001$.

Table C.5

Logistic Regression Analysis Predicting Self-Disclosure Depth From Gender and Control Measures

	B	*SE B*	OR
Gender (female)	.60	.19	1.82**
Age	.10	.08	1.10
Ethnicity (White)	−.52	.21	.60*
Family income	.02	.04	1.02
Education	−.33	.14	.72*
SNS frequency	.01	.05	1.01
Disclosure breadth	.83	.10	2.30***
LR χ^2			112.41***
df			7
N			573

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.6

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Consistency From Gender and Control Measures

	B	*SE B*	ß
Gender (female)	.02	.01	.05
Age	−.01	.01	−.08
Ethnicity (White)	.04	.01	.11*
Family income	.00	.00	.03
Education	.02	.01	.09+
SNS frequency	.01	.00	.09*
Disclosure breadth	−.00	.01	−.01
F			3.42**
df			7
R^2			.04
N			573

+ $p < .10$.* $p < .05$. ** $p < .01$.

Table C.7

Negative Binomial Regression Analysis Predicting Self-Disclosure Quantity From Subjective Well-Being and Control Measures

	B	*SE B*	IRR
Gender (female)	.14	.06	1.15*
Age	−.02	.03	.98
Ethnicity (White)	.04	.07	1.04
Family income	.01	.01	1.01
Education	.05	.05	1.06
SNS frequency	.06	.02	1.06***
Satisfaction with life	−.14	.07	.87*
Purpose in life	.16	.06	1.18**
LR χ^2			35.69***
df			8
N			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$.*** $p < .001$.

Table C.8

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Breadth From Subjective Well-Being and Control Measures

	B	*SE B*	ß
Gender (female)	−.09	.10	−.03
Age	−.03	.04	−.03
Ethnicity (White)	.19	.12	.06
Family income	−.03	.02	−.06
Education	−.06	.08	−.03
SNS frequency	.03	.03	.05***
Disclosure quantity	.01	.00	.43
Satisfaction with life	−.08	.11	−.03
Purpose in life	.14	.10	.06
F			15.87***
df			9
R^2			.20
N			573

*** $p < .001$.

Table C.9

Logistic Regression Analysis Predicting Self-Disclosure Depth from Subjective Well-Being and Control Measures

	B	*SE B*	OR
Gender (female)	.60	.19	1.82**
Age	.09	.08	1.10
Ethnicity (White)	−.52	.21	.59*
Family income	.02	.04	1.02
Education	−.32	.15	.73*
SNS frequency	.01	.05	1.01
Disclosure breadth	.84	.10	2.31***
Satisfaction with life	.04	.20	1.03
Purpose in life	−.10	.18	.91
LR χ^2			112.70***
df			9
N			573

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.10

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Consistency From Subjective Well-Being and Control Measures

	B	*SE B*	ß
Gender (female)	.02	.01	.05
Age	−.01	.01	−.07
Ethnicity (White)	.04	.02	.12**
Family income	.00	.00	.03
Education	.01	.01	.06
SNS frequency	.01	.00	.09
Disclosure breadth	−.00	.01	−.02
Satisfaction with life	−.03	.01	−.11*
Purpose in life	.04	.01	.15**
F			4.24***
df			9
R^2			.06
N			573

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.11

Negative Binomial Regression Analysis Predicting Self-Disclosure Quantity From Risk-Taking and Control Measures

	B	*SE B*	IRR
Gender (female)	.14	.06	1.15*
Age	−.03	.03	.97
Ethnicity (White)	.03	.07	1.04
Family income	.01	.01	1.01
Education	.07	.05	1.07
SNS frequency	.06	.02	1.06***
Risk-taking	.03	.05	1.03
LR χ^2			27.58***
df			7
N			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. *** $p < .001$.

Table C.12

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Breadth From Risk-Taking and Control Measures

	B	*SE B*	ß
Gender (female)	−.08	.10	−.03
Age	−.03	.04	−.03
Ethnicity (White)	.18	.12	.06
Family income	−.03	.02	−.06
Education	−.03	.08	−.02
SNS frequency	.03	.03	.04
Disclosure quantity	.01	.00	.43***
Risk-taking	.05	.07	.03
F			17.60***
df			8
R^2			.20
N			573

*** $p < .001$.

Table C.13

Logistic Regression Analysis Predicting Self-Disclosure Depth From Risk-Taking and Control Measures

	B	*SE B*	OR
Gender (female)	.67	.19	1.95**
Age	.10	.08	1.10
Ethnicity (White)	−.51	.21	.60*
Family income	.02	.04	1.02
Education	−.31	.15	.74*
SNS frequency	.00	.05	1.00
Disclosure quantity	.84	.10	2.31***
Risk-taking	.28	.14	1.32*
LR χ^2			116.68***
df			8
N			573

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.14

Ordinary Least Squares Regression Analysis Predicting Self-Disclosure Consistency From Risk-Taking and Control Measures

	B	*SE B*	ß
Gender (female)	.01	.01	.04
Age	−.01	.01	−.08
Ethnicity (White)	.04	.01	.10*
Family income	.00	.00	.03
Education	.02	.01	.08
SNS frequency	.01	.00	.10*
Disclosure breadth	−.00	.01	−.01
Risk-taking	−.02	.01	−.07+
F			3.36***
df			8
R^2			.05
N			573

+ $p < .10$. * $p < .05$. *** $p < .001$.

Table C.15

Negative Binomial Regression Analysis Predicting Self-Disclosure Quantity From Subjective Well-Being, and Control Measures

	B	*SE B*	IRR
Gender (female)	.14	.06	1.14**
Age	−.02	.03	.98
Ethnicity (White)	.04	.07	1.04
Family income	.01	.01	1.01
Education	.05	.05	1.06
SNS frequency	.06	.02	1.06***
Satisfaction with life	−.14	.07	.87*
Purpose in life	.16	.06	1.18**
LR χ^2			35.69***
df			8
N			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.16

Logistic Regression Analysis Predicting Self-Disclosure Depth From Risk-Taking and Control Measures

	B	*SE B*	OR
Gender (female)	.67	.19	1.95**
Age	.10	.08	1.10
Ethnicity (White)	−.51	.21	.60*
Family income	.02	.04	1.02
Education	−.31	.15	.74*
SNS frequency	.00	.05	1.00
Disclosure breadth	.84	.10	.2.31***
Risk-taking	.28	.14	1.32*
LR χ^2			116.68***
df			8
N			573

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table C.17

Logistic Regression Analysis Predicting Self-Disclosure Consistency From Subjective Well-Being, Risk-Taking, and Control Measures

	B	*SE B*	ß
Gender (female)	.01	.01	.04
Age	−.01	.01	−.06
Ethnicity (White)	.04	.02	.11**
Family income	.00	.00	.03
Education	.01	.01	.05
SNS frequency	.01	.00	.10*
Disclosure breadth	−.00	.01	−.03
Satisfaction with life	−.03	.01	−.10*
Purpose in life	.05	.01	.17***
Risk-taking	−.02	.01	−.09*
F			4.27***
df			10
R^2			.07
N			573

* $p < .05$. ** $p < .01$. *** $p < .001$.

APPENDIX D

ANCILLARY FIGURES AND TABLES: RELIGIOUS SELF-DISCLOSURE

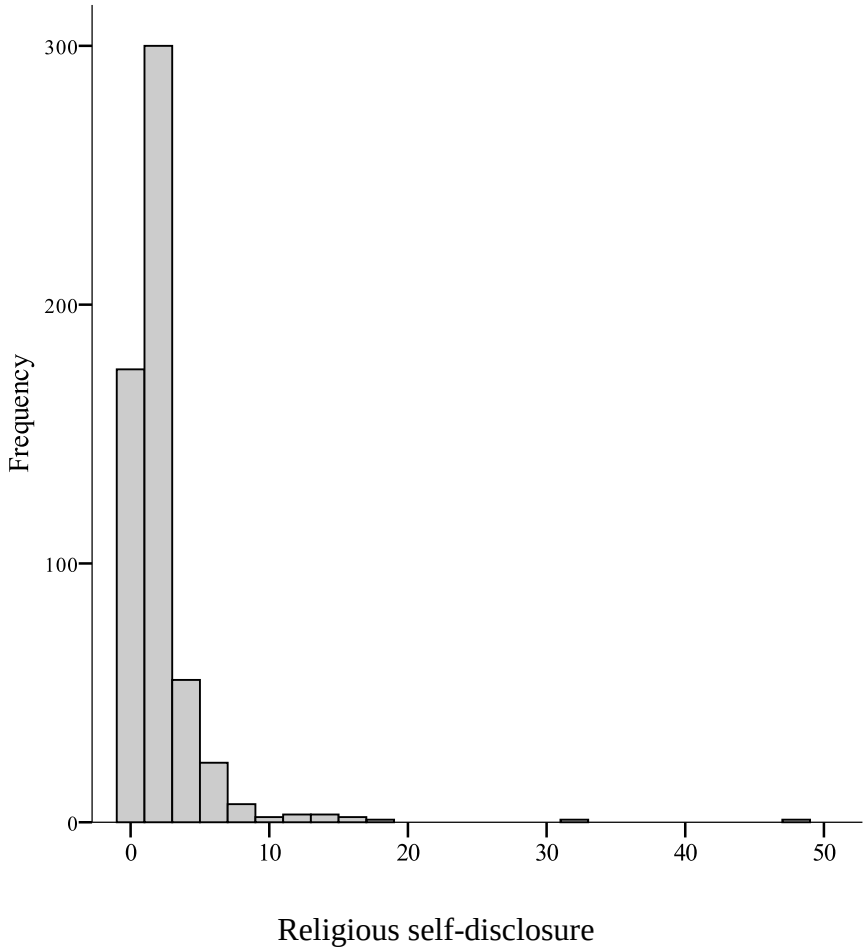

Figure D.1. Distribution of religious self-disclosure quantity (N = 573; M = 1.64, SD = 3.18).

Table D.1

Logistic Regression Analysis Predicting Self-Disclosure Identification From Religiosity and Control Measures

	B	*SE B*	OR
Gender (female)	.16	.19	1.17
Age	−.11	.08	.89
Ethnicity (White)	.22	.21	1.25
Family income	.03	.04	1.03
Education	.10	.14	1.11
SNS frequency	.05	.05	1.06
Disclosure breadth	.52	.09	1.68***
Religiosity	.41	.08	1.51***
LR χ^2			81.97***
df			8
N			573

Note: OR: Odds Ratio.
*** $p < .001$.

Table D.2

Negative Binomial Regression Analysis Predicting Religious Self-Disclosure Quantity From Religiosity and Control Measures

	B	*SE B*	IRR
Gender (female)	.03	.10	1.03
Age	−.04	.04	.96
Ethnicity (White)	.28	.12	1.32*
Family income	−.04	.02	.96*
Education	.08	.08	1.09
SNS frequency	.09	.03	1.10**
Disclosure quantity	.00	.00	1.00***
Religiosity	.32	.03	1.37***
LR χ^2			173.32***
df			8
N			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table D.3

Logistic Regression Analysis Predicting Religious Self-Disclosure Depth From Religiosity and Control Measures

	B	*SE B*	OR
Gender (female)	−.31	.34	.73
Age	−.14	.14	.87
Ethnicity (White)	.22	.38	1.25
Family income	−.01	.06	.99
Education	−.21	.25	.81
SNS frequency	.04	.09	1.04
Disclosure depth	1.04	.34	2.85**
Religiosity	.26	.17	1.30
LR χ^2			16.88*
df			8
N			398

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$.

Table D.4

Logistic Regression Analysis Predicting Religious Self-Disclosure Consistency From Religiosity and Control Measures

	B	*SE B*	OR
Gender (female)	−.48	.36	.62
Age	.02	.14	1.02
Ethnicity (White)	.33	.40	1.40
Family income	.08	.07	1.08
Education	.34	.27	1.40
SNS frequency	.35	.09	1.42***
Consistency	1.35	1.28	3.84
Religiosity	1.40	.17	4.06***
LR χ^2			120.83***
df			8
N			354

Note: OR: Odds Ratio.
*** $p < .001$.

Table D.5

Logistic Regression Analysis Predicting Religious Identification From Religious Privacy and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	.17	.19	1.18	.17	.19	1.19
Age	−.11	.08	.90	−.11	.08	.90
Ethnicity (White)	.24	.21	1.27	.23	.21	1.26
Family income	.03	.04	1.03	.03	.04	.103
Education	.10	.14	1.10	.09	.14	1.09
SNS frequency	.06	.05	1.06	.06	.05	1.06
Disclosure breadth	.54	.09	1.71***	.54	.09	1.72***
Religiosity	.35	.09	1.41***	.36	.09	1.43***
Religious privacy	−.24	.12	.79*	−.24	.12	.78*
Religiosity × Religious privacy				−.06	.09	.94
LR χ^2			76.15***			76.56***
df			9			10
N			573			573

Note: OR: Odds Ratio.
* $p < .05$. *** $p < .001$.

Table D.6

Negative Binomial Regression Analysis Predicting Religious Self-Disclosure Quantity From Religious Privacy and Control Measures

	B	*SE B*	IRR	*B*	*SE B*	IRR
Gender (female)	.03	.10	1.03	.03	.10	1.03
Age	−.05	.04	.95	−.04	.04	.96
Ethnicity (White)	.34	.11	1.41**	.32	.11	1.38**
Family income	−.03	.02	.97+	−.04	.02	.96+
Education	.08	.08	1.08	.05	.08	1.05
SNS frequency	.11	.03	1.11***	.11	.03	1.11***
Disclosure quantity	.00	.00	1.01***	.01	.00	1.01***
Religiosity	.30	.05	1.35***	.34	.05	1.34***
Religious privacy	−.34	.06	.71***	−.28	.06	.75***
Religiosity × Religious privacy				−.16	.05	.85**
LR χ^2			184.86***			194.24***
df			9			10
N			573			573

Note: IRR: Incidence Rate Ratio.
+ $p < .10$. ** $p < .01$. *** $p < .001$.

Table D.7

Logistic Regression Analysis Predicting Religious Self-Disclosure Depth From Religious Privacy and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.26	.34	.77	−.20	.35	.82
Age	−.13	.14	.87	−.12	.15	.89
Ethnicity (White)	.21	.38	1.24	.23	.39	1.26
Family income	−.01	.06	.99	−.03	.06	.97
Education	−.22	.25	.80	−.33	.26	.72
SNS frequency	.05	.10	1.05	.06	.10	1.07
Disclosure depth	1.11	.34	3.04**	1.14	.35	3.14**
Religiosity	.18	.18	1.19	.44	.26	1.55+
Religious privacy	−.32	.20	.73	−.06	.26	.94
Religiosity × Religious privacy				−.68	.24	.51**
LR χ^2			19.42*			29.60**
df			9			10
N			398			398

Note: OR: Odds Ratio.
+ $p < .10$. * $p < .05$. ** $p < .01$.

Table D.8

Logistic Regression Analysis Predicting Religious Self-Disclosure Consistency From Religious Privacy and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.47	.36	.62	−.48	.36	.61
Age	.02	.14	1.02	.02	.14	1.01
Ethnicity (White)	.32	.40	1.37	.32	.40	1.38
Family income	.08	.07	1.09	.08	.07	1.09
Education	.35	.26	1.42	.37	.27	1.44
SNS frequency	.35	.09	1.42***	.35	.09	1.42***
Consistency	1.44	1.28	4.22	1.50	1.28	4.48
Religiosity	1.36	.18	3.88***	1.35	.18	3.84***
Religious privacy	−.17	.22	.84	−.13	.24	.88
Religiosity × Religious privacy				.09	.18	1.10
LR χ^2			121.42***			121.67***
df			9			10
N			354			354

Note: OR: Odds Ratio.
*** $p < .001$.

Table D.9

Logistic Regression Analysis Predicting Likelihood of Religious Identification From Negative Perception of Organized Religion and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	.15	.19	1.16	.13	.19	1.15
Age	−.11	.08	.90	−.11	.08	.90
Ethnicity (White)	.21	.21	1.25	.25	.21	1.28
Family income	.03	.04	1.03	.03	.04	1.03
Education	.12	.14	1.13	.11	.14	1.12
SNS frequency	.06	.05	1.06	.05	.05	1.05
Disclosure breadth	.53	.09	1.70***	.54	.09	1.72***
Religiosity	.31	.10	1.37**	.38	.10	1.46***
Negative perception of organized religion	−.30	.16	.74+	−.38	.16	.69*
Religiosity × Negative perception of organized religion				−.29	.12	.75*
LR χ^2			75.57***			77.79***
df			9			10
N			573			573

Note: OR: Odds Ratio.
+ $p < .10$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table D.10

Negative Binomial Regression Analysis Predicting Religious Self-Disclosure Quantity From Negative Perception of Organized Religion and Control Measures

	B	*SE B*	IRR	*B*	*SE B*	IRR
Gender (female)	.02	.11	1.03	.02	.10	1.02
Age	−.04	.04	.96	−.05	.04	.95
Ethnicity (White)	.28	.16	1.32*	.37	.12	1.44**
Family income	−.04	.02	.96	−.04	.02	.96
Education	.08	.09	1.09	.10	.08	1.11
SNS frequency	.09	.03	1.10**	.10	.03	1.10**
Disclosure quantity	.00	.00	1.00***	.00	.00	1.00***
Religiosity	.31	.05	1.36***	.46	.06	1.58***
Negative perception of organized religion	−.04	.08	.96	−.05	.09	.96
Religiosity × Negative perception of organized religion				−.22	.07	.80**
LR χ^2			173.58***			160.96***
df			9			10
N			573			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table D.11

Logistic Regression Analysis Predicting Likelihood of Religious Depth From Negative Perception of Organized Religion and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.30	.34	.74	−.33	.34	.72
Age	−.15	.14	.86	−.16	.14	.85
Ethnicity (White)	.23	.38	1.25	.25	.38	1.28
Family income	−.00	.06	1.00	−.01	.06	.99
Education	−.24	.25	.78	−.25	.26	.78
SNS frequency	.05	.10	1.05	.05	.10	1.05
Disclosure depth	1.03	.34	2.79**	1.07	.34	2.92**
Religiosity	.35	.19	1.42	.53	.25	1.70*
Negative perception of organized religion	.27	.29	1.32	.34	.30	1.40
Religiosity × Negative perception of organized religion				−.40	.23	.67
LR χ^2			17.79*			20.70*
df			9			10
N			398			398

Note: OR: Odds Ratio.
* $p < .05$. ** $p < .01$.

Table D.12

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Consistency From Negative Perception of Organized Religion and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.48	.36	.62	−.47	.36	.63
Age	.02	.14	1.02	.00	.14	1.00
Ethnicity (White)	.34	.40	1.40	.34	.40	1.40
Family income	.08	.07	1.08	.08	.07	1.08
Education	.34	.27	1.40	.35	.27	1.41
SNS frequency	.35	.09	1.42***	.35	.09	1.42***
Consistency	1.37	1.28	3.95	1.33	1.28	3.78
Religiosity	1.42	.20	4.15***	1.46	.20	4.30***
Negative perception of organized religion	.06	.29	1.06	−.14	.33	.87
Religiosity × Negative perception of organized religion				−.28	.22	.76
LR χ^2			120.87***			122.51***
df			9			10
N			354			354

Note: OR: Odds Ratio.
*** $p < .001$.

Table D.13

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Identification From Negative Perception of Religious People and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	.15	.19	1.16	.19	.19	1.21
Age	−.12	.08	.89	−.12	.08	.89
Ethnicity (White)	.22	.21	1.25	.25	.21	1.28
Family income	.03	.04	1.03	.02	.04	1.02
Education	.11	.14	1.11	.09	.14	1.10
SNS frequency	.05	.05	1.05	.06	.05	1.06
Disclosure quantity	.52	.09	1.68***	.53	.09	1.69***
Religiosity	.40	.08	1.50***	.43	.08	1.53***
Negative perception of religious people	−.09	.13	.92	−.08	.13	.92
Religiosity × Negative perception of religious people				−.27	.12	.77*
LR χ^2			72.39***			77.79***
df			9			10
N			573			573

Note: OR: Odds Ratio.
* $p < .05$. *** $p < .001$.

Table D.14

Negative Binomial Regression Analysis Predicting Religious Self-Disclosure Quantity From Negative Perception of Religious People and Control Measures

	B	*SE B*	IRR	*B*	*SE B*	OR
Gender (female)	.03	.10	1.02	.04	.10	1.04
Age	−.04	.04	.96	−.06	.04	.95
Ethnicity (White)	.28	.12	1.32*	.36	.12	1.44**
Family income	−.04	.02	.96*	−.04	.02	.96
Education	.08	.08	1.08	.11	.08	1.11
SNS frequency	.09	.03	1.10**	.10	.03	1.11**
Disclosure quantity	.00	.00	1.00***	.00	.00	1.00***
Religiosity	.32	.03	1.37***	.41	.05	1.51***
Negative perception of religious people	.01	.07	1.01	−.02	.07	.98
Religiosity × Negative perception of religious people				−.08	.07	.93
LR χ^2			173.33***			151.93***
df			9			10
N			573			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table D.15

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Depth From Negative Perception of Religious People and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.30	.34	.74	−.29	.34	.75
Age	−.14	.14	.87	−.14	.14	.87
Ethnicity (White)	.21	.38	1.23	.21	.38	1.23
Family income	−.01	.06	.99	−.01	.06	.99
Education	−.22	.25	.80	−.22	.25	.80
SNS frequency	.05	.10	1.05	.05	.10	1.06
Disclosure depth	1.05	.34	2.87**	1.03	.34	2.80
Religiosity	.28	.17	1.33	.32	.19	1.39
Negative perception of religious people	.19	.23	1.20	.26	.26	1.29
Religiosity × Negative perception of religious people				−.15	.25	.86
LR χ^2			17.57			17.91
df			9			10
N			398			398

Note: OR: Odds Ratio.
** $p < .01$.

Table D.16

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Consistency From Negative Perception of Religious People and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.49	.36	.61	−.52	.36	.60
Age	.03	.14	1.03	.02	.14	1.03
Ethnicity (White)	.35	.40	1.42	.33	.40	1.40
Family income	.08	.07	1.08	.09	.07	1.09
Education	.33	.27	1.40	.34	.27	1.40
SNS frequency	.35	.09	1.42***	.35	.09	1.42***
Consistency	1.35	1.27	3.85	1.51	1.29	4.52
Religiosity	1.39	.17	4.03***	1.39	.17	4.01***
Negative perception of religious people	−.11	.25	.89	−.05	.25	.96
Religiosity × Negative perception of religious people				.21	.20	1.24
LR χ^2			121.04***			122.15***
df			9			10
N			354			354

Note: OR: Odds Ratio.
*** $p < .001$.

Table D.17

Logistic Regression Analysis Predicting Likelihood of Religious Identification From Friendship Group Religiosity and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	.14	.19	1.15	.14	.19	1.15
Age	−.09	.08	.91	−.10	.08	.91
Ethnicity (White)	.21	.22	1.23	.21	.22	1.23
Family income	.03	.04	1.03	.03	.04	1.03
Education	.05	.14	1.05	.05	.14	1.05
SNS frequency	.06	.05	1.06	.06	.05	1.06
Disclosure breadth	.54	.09	1.71***	.53	.09	1.71***
Religiosity	.26	.09	1.30**	.26	.09	1.30**
Religious friends	1.08	.27	2.94***	1.08	.27	2.94***
Religiosity × Religious friends				−.01	.24	.97
LR χ^2			87.89***			87.90***
df			9			10
N			573			573

Note: OR: Odds Ratio.
** $p < .01$. *** $p < .001$.

Table D.18

Negative Binomial Regression Analysis Predicting Religious Self-Disclosure Quantity From Friendship Group Religiosity and Control Measures

	B	*SE B*	IRR	*B*	*SE B*	IRR
Gender (female)	.01	.10	1.01	.02	.10	1.02
Age	−.04	.04	.96	−.04	.04	.96
Ethnicity (White)	.32	.12	1.38**	.36	.12	1.42**
Family income	−.04	.02	.96*	−.04	.02	.96
Education	.06	.08	1.06	.07	.08	1.07
SNS frequency	.10	.03	1.10**	.10	.03	1.11***
Disclosure quantity	.00	.00	1.00***	.00	.00	1.00***
Religiosity	.26	.03	1.29***	.29	.05	1.34***
Religious friends	.62	.16	1.85***	.78	.15	2.17***
Religiosity × Religious friends				.14	.14	1.15
LR χ^2			188.63***			178.79***
df			9			10
N			573			573

Note: IRR: Incidence Rate Ratio.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Table D.19

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Depth From Friendship Group Religiosity and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.31	.35	.73	−.31	.35	.73
Age	−.12	.14	.89	−.11	.14	.89
Ethnicity (White)	.25	.38	1.28	.25	.38	1.28
Family income	−.01	.06	.99	−.01	.06	.99
Education	−.34	.26	.71	−.34	.26	.71
SNS frequency	.06	.10	1.06	.06	.10	1.06
Disclosure depth	1.07	.34	2.92**	1.07	.35	2.92**
Religiosity	.05	.18	1.05	.04	.19	1.04
Religious friends	1.73	.56	5.63**	1.73	.56	5.62**
Religiosity × Religious friends				.05	.50	1.05
LR χ^2			27.72**			27.73**
df			9			10
N			398			398

Note: OR: Odds Ratio.
** $p < .01$.

Table D.20

Logistic Regression Analysis Predicting Likelihood of Religious Self-Disclosure Consistency From Friendship Group Religiosity and Control Measures

	B	*SE B*	OR	*B*	*SE B*	OR
Gender (female)	−.48	.36	.62	−.41	.36	.66
Age	.02	.14	1.02	.05	.14	1.05
Ethnicity (White)	.33	.40	1.40	.22	.42	1.25
Family income	.08	.07	1.09	.07	.07	1.09
Education	.34	.27	1.40	.31	.27	1.36
SNS frequency	.35	.09	1.42***	.36	.09	1.43***
Consistency	1.34	1.28	3.82	1.28	1.30	3.55
Religiosity	1.40	.18	4.04***	1.40	.18	4.06***
Religious friends	.03	.48	1.03	.28	.50	1.32
Religiosity × Religious friends				.67	.43	1.96
LR χ^2			120.83***			123.35***
df			9			10
N			354			354

Note: OR: Odds Ratio.
*** $p < .001$.

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